

# FIRST GREEK GRAMMAR



Macmillan's Greek Course

# FIRST GREEK GRAMMAR

ACCIDENCE AND SYNTAX

BY

W. GUNION RUTHERFORD, M.A. LL.D.

FORMERLY HEADMASTER OF WESTMINSTER

London

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## PREFACE

THIS Grammar has been revised and in part re-written, but the general arrangement remains as it was. To change this might have done away with something that commended it to teachers ; for the success of a school-book is often due to the fortunate accident of one man's work happening to meet the views of the majority.

If the book is larger, it is not that I have abandoned the idea from which it first sprang, namely, that the part of an elementary grammar is to state rules and leave exceptions out ; but in response to the criticism of many who have used the book, the presentment of the matter has been made more clear and attractive by printing on two pages what before was printed on one. Indeed far from relinquishing the first idea I have carried it out more faithfully, omitting such forms as occur seldom and selecting as examples of inflexion the most common words that I could find. As the grammar was written when men had but begun to urge the views to which it was meant to give shape, I was glad of an opportunity of incorporating in a new edition the latest results of the free discussion of the last ten or twelve years. And such an opportunity came when it was proposed to publish a Greek Course of which this First Greek Grammar should be the starting point.

The aim of the new series is to bring into the foreground the great main lines of Greek accidence and syntax, in short to teach the regular and ordinary modes of expression in use at the time when the most precise of languages had reached its highest precision. Accordingly it was necessary carefully to revise the Grammar if it was to take its proper place in the series.

I have to acknowledge a great deal of very generous and valued help, not only from my colleagues and friends, but also from many others who in using the book had detected errors or observed ways of improving it. More especially I have to thank my colleague Mr. Heard for many suggestions and much assistance.

Perhaps I ought to add that though I have "atticized" as far as possible, I have still remembered that the compiler of an elementary grammar must be governed more or less by the texts which are in use, and have retained such spellings as *τέθεικα* and *εἰργαζόμεν* even if stone records prove that *τέθηκα* and *ἡργαζόμεν* are the true forms.

W. GUNION RUTHERFORD.

WESTMINSTER, 1888.

## PREFACE TO THE SECOND EDITION

THIS FIRST GREEK GRAMMAR differs from others in some important respects. It is compiled on a new principle, and contains much matter which has hitherto not appeared in elementary books, and some facts that are the fruits of independent research.

The First Part comprises only such forms as it is necessary for a beginner to know, and these are put as clearly and succinctly as the nature of the case allows. Every effort was made to avoid the necessity of explanations in English,—to make in fact the lesson for the day appear as short as possible to the jealous eye of the pupil, while at the same time the local memory of the eye, which is so strong in youth, might be brought as largely as possible into play.

In the teaching of a synthetic language like Greek or Latin, practical schoolmasters are not likely to underestimate the importance of drill in grammatical forms. In such languages the relation between the different words of a sentence can never be clearly understood till the learner becomes thoroughly familiar with the principal inflexions. Familiarity with the accidence is the first step towards appreciative translation. It is true that some boys can learn

inflexions with ease who are never able to acquire facility in translation, but it is equally true that without a precise knowledge of grammatical forms even an intelligent boy loses much of the crispness of the thought.

My original design was thus merely to provide a drill book for beginners, more accurately compiled than those generally in use. Further information each master might impart for himself. But the success of the book prompted me to add a Second Part which should supply remarks on the forms included in the First Part, as well as additional matter of a more advanced kind. In this way much has been added which is not to be found in ordinary Grammars, and the relegation of the paradigms to a separate part has enabled me to discuss interesting points of Grammar in a way which would otherwise have been impossible. Such Chapters as the Third, the Twelfth, and the Seventeenth will, it is hoped, be specially useful in awakening an intelligent interest in a subject too apt to become dull.

Different teachers will have different methods of teaching the Second Part. My own system is gradually to impart additional information contemporaneously with the drill in inflexions. If this is done the pupil finds that little is left for him to learn when he comes to the Second Part.

I have thought it prudent to leave unaltered many forms which usually, though wrongly, find a place in Greek paradigms, as few Greek texts have yet been brought into harmony with the latest results of critical scholarship. I have even retained for the sake of old association such absurd

forms as the Imperative λέλυκε. The time will come when they will disappear from Greek Grammars, but an elementary Grammar is not the place in which first to omit them.

I regret that an accelerated sale made it necessary to reprint the First Part before any corrections were made, but all errors will be carefully eliminated as soon as another opportunity occurs.

W. GUNION RUTHERFORD.

*January* 1880



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Thus *ῥα* was pronounced *hōra*, and the sign is always so written over the vowel to which it belongs. This sign is called *spiritus asper*, or rough breathing. The letter rho is the only consonant with which it is used, and when rho begins a word it is never without it. If the vowel upsilon begins a word it has always this sign.

The sign ' simply marks the absence of the *spiritus asper*.

## DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

VI.—The inflexion of nouns and pronouns is called declension. The fixed part of the word is called the stem, the changeable part is called the case-ending or termination. The nominative case must never be confounded with the stem.

VII.—The Greeks distinguished in declension :—

(1) Three numbers :—The singular for one, the dual for two, or a pair, and the plural for several.

(2) Five cases :—nominative, vocative, accusative, genitive, dative.

(3) Three genders :—masculine, feminine, neuter.

VIII.—All these, except the vocative case, are seen in the declension of the article "the."

*Vowels long by nature, except η and ω, are marked long, unless they carry  
the circumflex accent*

## THE DEFINITE ARTICLE

number	case	masculine	feminine	neuter
<i>singular</i>	nom.	ὁ	ἡ	τό
	acc.	τόν	τήν	τό
	gen.	τοῦ	τῆς	τοῦ
	dat.	τῷ	τῇ	τῷ
<i>dual</i>	nom. acc.	τώ	τώ	τώ
	gen. dat.	τοῖν	τοῖν	τοῖν
<i>plural</i>	nom.	οἱ	αἱ	τά
	acc.	τούς	τάς	τά
	gen.	τῶν	τῶν	τῶν
	dat.	τοῖς	ταῖς	τοῖς

*Obs. 1.*—The iota written under the long vowel in the dative singular is called *iota subscript*. It is not pronounced.

*Obs. 2.*—The dual number has only two forms to serve all genders and cases.

IX.—Declensions are arranged according to the last letter of the stem. The First Declension includes all stems ending in alpha or ēta: the Second Declension most stems in omicron or ōmega; the Third Declension stems ending in other letters.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## FIRST DECLENSION

## X.—A. FEMININE STEMS

STEMS. *χωρα*, land; *μαχα*, battle, *θαλαττα*, sea

<i>singular</i>	nom.	<i>χώρᾱ</i>	<i>μάχη</i>	<i>θάλαττα</i>
	voc.	<i>χώρᾱ</i>	<i>μάχη</i>	<i>θάλαττα</i>
	acc.	<i>χώρᾱν</i>	<i>μάχην</i>	<i>θάλατταν</i>
	gen.	<i>χώρᾱς</i>	<i>μάχης</i>	<i>θαλάττης</i>
	dat.	<i>χώρῃ</i>	<i>μάχῃ</i>	<i>θαλάττῃ</i>
<i>dual</i>	n. v. a.	<i>χώρᾱ</i>	<i>μάχᾱ</i>	<i>θαλάττᾱ</i>
	g. d.	<i>χώραιν</i>	<i>μάχαιν</i>	<i>θαλάτταιν</i>
<i>plural</i>	nom.	<i>χώραι</i>	<i>μάχαι</i>	<i>θάλατται</i>
	voc.	<i>χώραι</i>	<i>μάχαι</i>	<i>θάλατται</i>
	acc.	<i>χώρᾱς</i>	<i>μάχᾱς</i>	<i>θαλάττᾱς</i>
	gen.	<i>χωρῶν</i>	<i>μαχῶν</i>	<i>θαλαττῶν</i>
	dat.	<i>χώραις</i>	<i>μάχαις</i>	<i>θαλάτταις</i>

*Obs.* 1.—Alpha after a vowel or rho is kept in all cases of the singular.

*Obs.* 2.—Eta of the nominative singular is kept in all cases of the singular.

*Obs.* 3.—Alpha after any consonant but rho is changed to eta in the genitive and the dative singular.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## XI.—B. MASCULINE STEMS

STEMS. *νεανία*, young man ; 'Ερμῆ, *Hermes* ;  
πολίτα, *citizen*

<i>singular</i>	nom.	<i>νεανιάς</i>	'Ερμῆς	<i>πολίτης</i>
	voc.	<i>νεανιά</i>	'Ερμῆ	<i>πολίτα</i>
	acc.	<i>νεανίαν</i>	'Ερμῆν	<i>πολίτην</i>
	gen.	<i>νεανίου</i>	'Ερμοῦ	<i>πολίτου</i>
	dat.	<i>νεανίᾳ</i>	'Ερμῇ	<i>πολίτῃ</i>
<i>dual</i>	n. v. a.	<i>νεανιά</i>	'Ερμά	<i>πολίτᾱ</i>
	g. d.	<i>νεανίαιν</i>	'Ερμαῖν	<i>πολίταιν</i>
<i>plural</i>	nom.	<i>νεανίαι</i>	'Ερμαῖ	<i>πολίται</i>
	voc.	<i>νεανίαι</i>	'Ερμαῖ	<i>πολίται</i>
	acc.	<i>νεανιάς</i>	'Ερμάς	<i>πολίτᾱς</i>
	gen.	<i>νεανιῶν</i>	'Ερμῶν	<i>πολιτῶν</i>
	dat.	<i>νεανίαις</i>	'Ερμαῖς	<i>πολίταις</i>

*Obs. 1.*—Alpha after a vowel or rho is kept in all cases of the singular, except the genitive

*Obs. 2*—Eta of the nominative singular is kept in the accusative and the dative singular.

*Obs. 3*—Eta of the nominative singular is also kept in the vocative singular, except in nouns in—της, compound words, and names of peoples. In these cases we find a short alpha.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## SECOND DECLENSION

## XII.—A. UNCONTRACTED WORDS

STEMS, *λογο*, m. *speech*, *εργο*, n. *deed*

<i>singular</i>	nom.	λόγος	ἔργον
	voc.	λόγε	ἔργον
	acc.	λόγον	ἔργον
	gen.	λόγου	ἔργου
	dat.	λόγῳ	ἐργῷ
<i>dual</i>	n. v. a.	λόγω	ἔργω
	g. d.	λόγοιν	ἐργοῖν
<i>plural</i>	nom.	λόγοι	ἔργα
	voc.	λόγοι	ἔργα
	acc.	λόγους	ἔργα
	gen.	λόγων	ἐργων
	dat.	λόγοις	ἐργοῖς

*Vowels long by nature, except  $\alpha$  and  $\omega$  are marked long, unless they carry the circumflex accent.*

## XIII.—B. CONTRACTED WORDS

STEMS. *πλῶο*, m. *voyage*; *ὀστέο*, n. *bone*

<i>singular</i>	nom.	πλόος    πλοῦς	ὀστεον    ὀστοῦν
	voc.	πλόε    πλοῦ	ὀστεον    ὀστοῦν
	acc.	πλόον    πλοῦν	ὀστεον    ὀστοῦν
	gen.	πλόου    πλοῦ	ὀστέου    ὀστοῦ
	dat.	πλόφ    πλῶ	ὀστέφ    ὀστῶ
<i>dual</i>	n. v. a.	πλόω    πλώ	ὀστεω    ὀστώ
	g. d.	πλόουιν    πλοῖν	ὀστέουιν    ὀστοῖν
<i>plural</i>	nom.	πλόοι    πλοῖ	ὀστεα    ὀστᾶ
	voc.	πλόοι    πλοῖ	ὀστεα    ὀστᾶ
	acc.	πλόους    πλοῦς	ὀστεα    ὀστᾶ
	gen.	πλόων    πλῶν	ὀστέων    ὀστῶν
	dat.	πλόοις    πλοῖς	ὀστέοις    ὀστοῖς

*Obs* 1.—In the plural of neuter substantives *-εα* contracts to *ᾶ*.

*Obs*. 2.—The accent of the uncontracted *ὀστεον* is unknown.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

XIV.—Words in *-ον* are always neuter. Words in *-ος* are generally masculine, but names of trees, lands, cities, and islands are feminine. Also the following words:—

ψῆφος	ψάμμος	πλίνθος	σποδός
<i>pebble</i>	<i>sand</i>	<i>brick</i>	<i>ashes</i>
κέλευθος	ἀτραπός	<i>and</i>	ὁδός
<i>uulk</i>	<i>path</i>		<i>way</i>
ληνός	σορός	γνάθος	νόσος
<i>rat</i>	<i>coffin</i>	<i>jaw</i>	<i>disease</i>
βίβλος	ῥάβδος	τάφος	δρόσος
<i>book</i>	<i>stuff</i>	<i>ditch</i>	<i>dew</i>
δοκός	ἡπειρος	βάσανος	
<i>beam</i>	<i>continent</i>	<i>touch-stone</i>	
νῆσος	κάμινος	γέρανος	
<i>island</i>	<i>oven</i>	<i>crane</i>	

XV.—The following nouns vary in the plural number between the masculine and the neuter gender, in one case with a difference of meaning. When actual bonds are spoken of δεσμά is the form used, but bonds in the sense of bondage or imprisonment is translated by δεσμοί.—

δεσμός, <i>fetter</i>	pl. δεσμοί or δεσμά
λύχνος, <i>lamp</i>	pl. λύχνοι or λύχνα
σταθμός, <i>stable</i>	pl. σταθμοί or σταθμά

One word has only neuter forms in the plural:—

σίτος, <i>food</i>	pl. σίτα
--------------------	----------

XVI.—The vocative case of θεός, god or goddess, is always the same as the nominative.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

## ATTIC DECLENSION

XVII.—A few stems instead of *o* have *ω*. This *ω* takes the case-endings as far as possible.

STEM.—*νεω*, m. *temple*

<i>singular</i>	nom.	<i>νεώς</i>
	voc.	<i>νεώς</i>
	acc.	<i>νεών</i>
	gen.	<i>νεώ</i>
	dat.	<i>νεῷ</i>
<i>dual</i>	n. a. v.	<i>νεώ</i>
	g. d.	<i>νεῶν</i>
<i>plural</i>	nom.	<i>νεῷ</i>
	voc.	<i>νεῷ</i>
	acc.	<i>νεώς</i>
	gen.	<i>νεών</i>
	dat.	<i>νεῶς</i>

*Obs.*—There are no neuter substantives in this declension

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## THIRD DECLENSION

## I. CONSONANT STEMS

## A.—STEMS IN PALATALS, κ, γ, χ

XVIII.—STEMS, φύλακ, m. *guard*; πτέρυγ, f. *wing*;  
ὄνυχ, m. *nail*

singular	nom.	φύλαξ	πτέρυξ	ὄνυξ
	voc.	φύλαξ	πτέρυξ	ὄνυξ
	acc.	φύλακ-α	πτέρυγ-α	ὄνυχ-α
	gen.	φύλακ-ος	πτέρυγ-ος	ὄνυχ-ος
	dat.	φύλακ-ι	πτέρυγ-ι	ὄνυχ-ι
dual	n. a. v.	φύλακ-ε	πτέρυγ-ε	ὄνυχ-ε
	g. d.	φυλάκ-οιν	πτερύγ-οιν	ὄνυχ-οιν
plural	nom.	φύλακες	πτέρυγ-ες	ὄνυχ-ες
	voc.	φύλακ-ες	πτέρυγ-ες	ὄνυχ-ες
	acc.	φύλακ-ας	πτέρυγ-ας	ὄνυχ-ας
	gen.	φυλάκ-ων	πτερύγ-ων	ὄνυχ-ων
	dat.	φύλαξι(ν)	πτέρυξι(ν)	ὄνυξι(ν)

Obs. 1.—All these stems are masculine or feminine.

Obs. 2.—The form of dative plural ending in nu is used when the next word in the sentence begins with a vowel.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## B.—STEMS IN LABIALS, π, β

XIX.—STEMS, γῦπ, m. *vulture*; φλεβ, f. *vein*

<i>singular</i>	nom.	γῦψ	φλέψ
	voc.	γῦψ	φλέψ
	acc.	γῦπ-α	φλέβ-α
	gen.	γῦπ-ός	φλεβ-ός
	dat.	γῦπ-ί	φλεβ-ί
<i>dual</i>	n. a. v.	γῦπ-ε	φλέβ-ε
	g. d	γῦπ-οῖν	φλεβ-οῖν
<i>plural</i>	nom.	γῦπ-ες	φλέβ-ες
	voc.	γῦπ-ες	φλέβ-ες
	acc.	γῦπ-ας	φλέβ-ας
	gen.	γῦπ-ῶν	φλεβ-ῶν
	dat	γῦψ-ι(ν)	φλεψ-ι(ν)

Obs. 1.—All these stems are masculine or feminine.

•Obs. 2.—They are very rare.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## C.—STEMS IN DENTALS τ, δ

## 1. MASCULINE AND FEMININE

XX.—STEM, ἔρωτ, m. *love*; πατρίδ, f. *native land*;  
 ἐρίδ, f. *strife*

<i>singular</i>	nom.	ἔρως	πατρί-ς	ἐρί-ς
	voc.	ἔρω-ς	πατρί-ς	ἐρί-ς
	acc.	ἔρωτ-α	πατρίδ-α	ἐρί-ν
	gen.	ἔρωτ-ος	πατρίδ-ος	ἐρίδ-ος
	dat.	ἔρωτ-ι	πατρίδ-ι	ἐρίδ-ι
<i>dual</i>	n. v. a.	ἔρωτ-ε	πατρίδ-ε	ἐρίδ-ε
	g. d.	ἔρώτ-οιν	πατρίδ-οιν	ἐρίδ-οιν
<i>plural</i>	nom.	ἔρωτες	πατρίδ-ες	ἐρίδ-ες
	voc.	ἔρωτ-ες	πατρίδ-ες	ἐρίδ-ες
	acc.	ἔρωτ-ας	πατρίδ-ας	ἐρίδ-ας
	gen.	ἔρώτ-ων	πατρίδ-ων	ἐρίδ-ων
	dat.	ἔρω-σι(ν)	πατρί-σι(ν)	ἐρί-σι(ν)

*Obs.* 1.—All stems in ιδ not accented on the last syllable have their accusative singular in nu like ἔριν. This is also the case with the one stem in -ιτ, namely, χαριτ, χάρις, f. favour.

*Obs.* 2.—The dentals are dropped before sigma. Hence πατρίς for πατρίδς, and πατρίσι for πατρίδσι.

*Obs.* 3.—Stems in θ are very rare except ὄρνις and the poetical κόρυς, which are given among the irregular nouns.\*

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## 2. NEUTERS

STEMS, *σωματ*, *body*; *κεράτ*, *horn*

<i>singular</i>	n. v. a.	<i>σῶμα</i>	<i>κέρα-ς</i>
	gen.	<i>σώματ-ος</i>	<i>κέρᾱτ-ος</i>
	dat.	<i>σώματ-ι</i>	<i>κέρᾱτ-ι</i>
<i>dual</i>	n. v. a.	<i>σώματ-ε</i>	<i>κέρᾱτ-ε</i>
	g. d.	<i>σωμάτ-οιν</i>	<i>κεράτ-οιν</i>
<i>plural</i>	n. v. a.	<i>σώματ-α</i>	<i>κέρᾱτ-α</i>
	gen.	<i>σωμάτ-ων</i>	<i>κεράτ-ων</i>
	dat.	<i>σώμα-σι(ν)</i>	<i>κέρᾱ-σι(ν)</i>

*Obs. 1.*—Words like *κέρα-ς* are very rare.

*Obs. 2.*—As military terms are found a genitive *κέρως* and a dative *κέρῃ*, which come from a bye-form of this stem.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

DENTAL STEMS IN  $\nu\tau$ 

XXI.—STEMS  $\text{A}\lambda\alpha\nu\tau$ , m. *Ajax*,  $\gamma\epsilon\rho\nu\tau$ , m. *old-man*;  
 $\delta\delta\omicron\nu\tau$ , m. *tooth*

singular	nom.	$\text{A}\lambda\tilde{\alpha}-\varsigma$	$\gamma\acute{\epsilon}\rho\omega\nu$	$\delta\delta\omicron\acute{\upsilon}-\varsigma$
	voc.	$\text{A}\lambda\tilde{\alpha}-\varsigma$	$\gamma\acute{\epsilon}\rho\omicron\nu$	$\delta\delta\omicron\acute{\upsilon}-\varsigma$
	acc.	$\text{A}\lambda\alpha\nu\tau-\alpha$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\alpha$	$\delta\delta\omicron\nu\tau-\alpha$
	gen.	$\text{A}\lambda\alpha\nu\tau-\omicron\varsigma$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\omicron\varsigma$	$\delta\delta\omicron\nu\tau-\omicron\varsigma$
	dat.	$\text{A}\lambda\alpha\nu\tau-\iota$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\iota$	$\delta\delta\omicron\nu\tau-\iota$
dual	n. a. v.	$\text{A}\lambda\alpha\nu\tau-\epsilon$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\epsilon$	$\delta\delta\omicron\nu\tau-\epsilon$
	g. d.	$\text{A}\lambda\acute{\alpha}\nu\tau-\omicron\iota\nu$	$\gamma\epsilon\rho\acute{\omicron}\nu\tau-\omicron\iota\nu$	$\delta\delta\omicron\nu\tau-\omicron\iota\nu$
plural	nom.	$\text{A}\lambda\alpha\nu\tau-\epsilon\varsigma$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\epsilon\varsigma$	$\delta\delta\omicron\nu\tau-\epsilon\varsigma$
	voc.	$\text{A}\lambda\alpha\nu\tau-\epsilon\varsigma$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\epsilon\varsigma$	$\delta\delta\omicron\nu\tau-\epsilon\varsigma$
	acc.	$\text{A}\lambda\alpha\nu\tau-\alpha\varsigma$	$\gamma\acute{\epsilon}\rho\omicron\nu\tau-\alpha\varsigma$	$\delta\delta\omicron\nu\tau-\alpha\varsigma$
	gen.	$\text{A}\lambda\acute{\alpha}\nu\tau-\omega\nu$	$\gamma\epsilon\rho\acute{\omicron}\nu\tau-\omega\nu$	$\delta\delta\omicron\nu\tau-\omega\nu$
	dat.	$\text{A}\lambda\tilde{\alpha}-\sigma\iota(\nu)$	$\gamma\acute{\epsilon}\rho\omicron\nu-\sigma\iota(\nu)$	$\delta\delta\omicron\upsilon-\sigma\iota(\nu)$

*Obs.* 1.—All these stems are masculine.

*Obs.* 2.—When  $\nu\tau$  is dropped before sigma,  $\alpha$ ,  $\iota$ ,  $\upsilon$  are simply lengthened;  $\epsilon$  and  $\omicron$  become  $\epsilon\iota$  and  $\omicron\upsilon$ .

*Obs.* 3.—The vocative has sometimes the pure stem as nearly as possible; sometimes it is like the nominative.

*Vowels long by nature, except  $\eta$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

STEMS IN DENTAL *ν*XXII.—STEMS, Ἑλλήν, m. *Greek*; ποιμην, m. *shepherd*

<i>singular</i>	nom.	Ἑλλήν	ποιμήν
	voc.	Ἑλλήν	ποιμήν
	acc.	Ἑλλήν-α	ποιμέν-α
	gen.	Ἑλλήν-ος	ποιμέν-ος
	dat.	Ἑλλήν-ι	ποιμέν-ι
<i>dual</i>	n. a. v.	Ἑλλήν-ε	ποιμέν-ε
	g d.	Ἑλλήν-οιν	ποιμέν-οιν
<i>plural</i>	nom.	Ἑλλήν-ες	ποιμέν-ες
	voc.	Ἑλλήν-ες	ποιμέν-ες
	acc.	Ἑλλήν-ας	ποιμέν-ας
	gen.	Ἑλλήν-ων	ποιμέν-ων
	dat.	Ἑλλή-σι(ν)	ποιμέ-σι(ν)

*Obs.*—With the exception of the poetical word φρήν, φρενός, f. heart, words of this class are masculine.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

STEMS, ἀγών, m. *contest*, ἡγεμον, m. *leader*; δελφῖν,  
m. *dolphin*

<i>singular</i>	nom.	ἀγών	ἡγεμών	δελφίς
	voc.	ἀγών	ἡγεμών	δελφίς
	acc.	ἀγῶν-α	ἡγεμόν-α	δελφῖν-α
	gen.	ἀγῶν-ος	ἡγεμόν-ος	δελφῖν-ος
	dat.	ἀγῶν-ι	ἡγεμόν-ι	δελφῖν-ι
<i>dual</i>	n. a. v.	ἀγῶν-ε	ἡγεμόν-ε	δελφῖν-ε
	g. d.	ἀγῶν-οιν	ἡγεμόν-οιν	δελφῖν-οιν
<i>plural</i>	nom.	ἀγῶν-ες	ἡγεμόν-ες	δελφῖν-ες
	voc.	ἀγῶν-ες	ἡγεμόν-ες	δελφῖν-ες
	acc.	ἀγῶν-ας	ἡγεμόν-ας	δελφῖν-ας
	gen.	ἀγῶν-ων	ἡγεμόν-ων	δελφῖν-ων
	dat.	ἀγῶ-σι(ν)	ἡγεμό-σι(ν)	δελφῖ-σι(ν)

*Obs. 1.*—Words in -ων are almost all masculine.

*Obs. 2.*—Words like δελφίς are rare or poetical.

*Obs. 3.*—In two proper names the last vowel of the stem is shortened to form the vocative case, viz., Ἄπολλον (stem, Ἄπολλων), O Apollo; Ποσειδον (stem, Ποσειδων), O Poseidon.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

STEMS IN LIQUID  $\rho$ 

XXIII.—STEMS  $\rho\eta\tau\omicron\rho$ , m. *orator*,  $\kappa\rho\tilde{\alpha}\tau\eta\rho$ , m. *wine bowl* ;  
 $\theta\eta\rho$ , m. *wild-beast*.

<i>singular</i>	nom.	$\rho\eta\tau\omicron\rho$	$\kappa\rho\tilde{\alpha}\tau\eta\rho$	$\theta\eta\rho$
	voc.	$\rho\eta\tau\omicron\rho$	$\kappa\rho\tilde{\alpha}\tau\eta\rho$	$\theta\eta\rho$
	acc.	$\rho\eta\tau\omicron\rho\text{-}\alpha$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\alpha$	$\theta\eta\rho\text{-}\alpha$
	gen.	$\rho\eta\tau\omicron\rho\text{-}\omicron\varsigma$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\omicron\varsigma$	$\theta\eta\rho\text{-}\omicron\varsigma$
	dat.	$\rho\eta\tau\omicron\rho\text{-}\iota$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\iota$	$\theta\eta\rho\text{-}\iota$
<i>dual</i>	n. v. a.	$\rho\eta\tau\omicron\rho\text{-}\epsilon$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\epsilon$	$\theta\eta\rho\text{-}\epsilon$
	g. d.	$\rho\eta\tau\omicron\rho\text{-}\omicron\iota\nu$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\omicron\iota\nu$	$\theta\eta\rho\text{-}\omicron\iota\nu$
<i>plural</i>	nom.	$\rho\eta\tau\omicron\rho\text{-}\epsilon\varsigma$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\epsilon\varsigma$	$\theta\eta\rho\text{-}\epsilon\varsigma$
	voc.	$\rho\eta\tau\omicron\rho\text{-}\epsilon\varsigma$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\epsilon\varsigma$	$\theta\eta\rho\text{-}\epsilon\varsigma$
	acc.	$\rho\eta\tau\omicron\rho\text{-}\alpha\varsigma$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\alpha\varsigma$	$\theta\eta\rho\text{-}\alpha\varsigma$
	gen.	$\rho\eta\tau\omicron\rho\text{-}\omicron\nu$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\omicron\nu$	$\theta\eta\rho\text{-}\omicron\nu$
	dat.	$\rho\eta\tau\omicron\rho\text{-}\omicron\iota(\nu)$	$\kappa\rho\tilde{\alpha}\tau\eta\rho\text{-}\omicron\iota$	$\theta\eta\rho\text{-}\omicron\iota(\nu)$

*Obs.* 1.—Of these the stems in  $\text{-}\tau\eta\rho$  and  $\text{-}\tau\omicron\rho$  are masculine.

*Obs.* 2.—All stems in rho form the nominative singular, without sigma, but epsilon before rho is lengthened to ēta, and omicron to ōmega.

*Obs.* 3.—The vocative singular has the pure stem, but the stem  $\sigma\omega\tau\eta\rho$ , saviour, shortens eta to epsilon,  $\sigma\tilde{\omega}\tau\epsilon\rho$ .

*Vowels long by nature, except  $\epsilon$  and  $\omicron$ , are marked long, unless they carry the circumflex accent.*

## STEM IN LIQUID λ AND SPECIAL CLASS IN ρ

XXIV.—STEMS, ἅλ, m. *salt*; μητέρα, f. *mother*

<i>singular</i>	nom.	ἅλ-ς	μήτηρ
	voc.	ἅλ-ς	μητέρα
	acc.	ἅλ-α	μητέρα
	gen.	ἅλ-ός	μητρ-ός
	dat.	ἅλ-ί	μητρ-ί
<i>dual</i>	n. v. a.	ἅλ-ε	μητέρ-ε
	g. d.	ἅλ-οῖν	μητέρ-οιν
<i>plural</i>	nom.	ἅλ-ες	μητέρ-ες
	voc.	ἅλ-ες	μητέρ-ες
	acc.	ἅλ-ας	μητέρ-ας
	gen.	ἅλ-ων	μητέρ-ων
	dat.	ἅλ-σι(ν)	μητρά-σι(ν)

*Obs. 1.*—In poetry ἅλς has a feminine singular in the sense of sea.

*Obs. 2.*—Like μήτηρ are declined πατήρ (st. πατερ), father; θυγάτηρ (st. θυγατερ), daughter; γαστήρ, f. (st. γαστερ), belly; Δημήτηρ (st. Δημητερ), the goddess Demeter.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

STEMS IN  $\varsigma$ 

XXV.—STEMS,  $\Delta\eta\mu\omicron\sigma\theta\epsilon\nu\epsilon\varsigma$ , m. *Demosthenes*;  $\gamma\epsilon\nu\epsilon\varsigma$ ,  
n. *rule*

<i>singular</i>	nom.	$\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta\varsigma$	$\gamma\acute{\epsilon}\nu\omicron\varsigma$
	voc.	$\Delta\eta\mu\acute{\omicron}\sigma\theta\epsilon\nu\epsilon\varsigma$	$\gamma\acute{\epsilon}\nu\omicron\varsigma$
	acc.	$\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta$	$\gamma\acute{\epsilon}\nu\omicron\varsigma$
	gen.	$\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\omicron\upsilon\varsigma$	$\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$
	dat.	$\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\epsilon\iota$	$\gamma\acute{\epsilon}\nu\epsilon\iota$
<i>dual</i>	n. v. a.		$\gamma\acute{\epsilon}\nu\eta$
	g. d.		$\gamma\epsilon\nu\acute{\omicron}\iota\nu$
<i>plural</i>	n. v. a.		$\gamma\acute{\epsilon}\nu\eta$
	gen.		$\gamma\epsilon\nu\acute{\omicron}\nu$
	dat.		$\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\iota(\nu)$

*Obs.*—The final sigma of the stem is lost between the vowel preceding and following it, and contraction ensues. Thus from the stem  $\gamma\epsilon\iota\epsilon\sigma$  a genitive  $\gamma\acute{\epsilon}\nu\epsilon\sigma\text{-}\omicron\varsigma$  (cp. gener-is) should arise, but the sigma being lost, we get  $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$  contracted from  $\gamma\acute{\epsilon}\nu\epsilon\omicron\varsigma$ .

*Vowels long by nature, except  $\epsilon$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

## II. VOWEL STEMS

XXVI.—STEMS in narrow vowels *i* and *υ*

## MASCULINES AND FEMININES

STEMS, πολί f. *city*; συ, m. or f. *ing*; πηχυ, m. *forearm*.

<i>singular</i>	nom.	πόλι-ς	σῦ-ς	πήχυ-ς
	voc.	πόλι	σῦ	πήχυ
	acc.	πόλι-ν	σῦ-ν	πήχυ-ν
	gen.	πόλεως	συ-ός	πήχεως
	dat.	πόλει	συ-ί	πήχει
<i>dual</i>	n. v. a.	πόλη	σύν-ε	πήχη
	g. d.	πολέ-οιν	συ-οῖν	πήχέ-οιν
<i>plural</i>	nom.	πολείς	σύν-ες	πήχεις
	voc.	πολείς	σύν-ες	πήχεις
	acc.	πολείς	σύνς	πήχεις
	gen.	πόλε-ων	συ-ῶν	πήχε-ων
	dat.	πόλε-σι(ν)	συ-σί(ν)	πήχε-σι(ν)

*Obs*—The nominative of these nouns is generally used instead of the vocative. Thus we almost always find ὦ πολίς.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## NEUTERS

STEM. *ἄστυ*, city

<i>singular</i>	n. v. a. gen. dat.	<i>ἄστυ</i> <i>ἄστεως</i> <i>ἄστει</i>
<i>dual</i>	n. v. a. g. d.	<i>ἄστη</i> <i>ἄστέ-ων</i>
<i>plural</i>	n. v. a. gen. dat.	<i>ἄστη</i> <i>ἄστέ-ων</i> <i>ἄστε-σι(ν)</i>

*Obs.*—The vowel upsilon changes to epsilon in all cases but the nominative singular.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

XXVII.—STEMS IN *ευ*STEMS, βασιλευ, m. *king*; Δωριευ, m. *Dorian*

<i>singular</i>	nom.	βασιλεύ-ς	Δωριεύ-ς
	voc.	βασιλεῦ	Δωριεῦ
	acc.	βασιλέ-ᾱ	Δωριᾶ
	gen.	βασιλέως	Δωριῶς
	dat.	βασιλεῖ	Δωριεῖ
<i>dual</i>	n. v. a.	βασιλῆ	Δωριῆ
	g. d.	βασιλέ-οιν	Δωριῶιν
<i>plural</i>	nom.	βασιλῆς or -εῖς	Δωριῆς or -εῖς
	voc.	βασιλῆς or -εῖς	Δωριῆς or -εῖς
	acc.	βασιλέ-ᾱς	Δωριᾶς
	gen.	βασιλέ-ων	Δωριῶν
	dat.	βασιλεῦ-σι(ν)	Δωριεῦσι(ν)

*Obs. 1.*—These stems are all masculine.

*Obs. 2.*—All lose the upsilon of the stem before vowel case-endings, and when a vowel precedes the epsilon, contraction commonly takes place between it and the case-endings.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

XXVIII.—STEMS in *ο* and *ω*

*πειθο*, f. *persuasion*; *αἰδο*, f. *shame*; *ἦρω*, m. *hero*

<i>singular</i>	nom.	<i>πειθῶ</i>	<i>αἰδῶς</i>	<i>ἦρω-ς</i>
	voc.	<i>πειθοῖ</i>	<i>αἰδοῖ</i>	<i>ἦρω-ς</i>
	acc.	<i>πειθῶ</i>	<i>αἰδῶ</i>	<i>ἦρω-α, ἦρω</i>
	gen.	<i>πειθοῦς</i>	<i>αἰδοῦς</i>	<i>ἦρω-ος</i>
	dat.	<i>πειθοῖ</i>	<i>αἰδοῖ</i>	<i>ἦρω</i>
<i>dual</i>	n. v. a.			<i>ἦρω-ε</i>
	g. d.			<i>ἦρώ-οιν</i>
<i>plural</i>	n. v.	not used	not used	<i>ἦρω-ες</i>
	acc.			<i>ἦρω-ας</i>
	gen.			<i>ἦρώ-ων</i>
	dat.			<i>ἦρω-σι(ν)</i>

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent*

# XXIX.—OTHER IRREGULAR FORMS IN ALPHABETICAL ORDER

## IRREGULAR SUBSTANTIVES IN ALPHABETICAL ORDER

Stem		ἄνερ, m.	βοῦ, m. f.	γόνατ, n.
English		man	ox, cow	knee
singular	nom.	ἄνῆρ	βοῦ-ς	γόνυ
	voc.	ἄνερ	βοῦ	γόνυ
	acc.	ἄν-δ-ρ-α	βοῦ-ν	γόνυ
	gen.	ἄν-δ-ρ-ός	βο-ός	γόνατ-ος
	dat.	ἄν-δ-ρ-ί	βο-ί	γόνατ-ι
dual	n v. a.	ἄν-δ-ρ-ε	βό-ε	γόνατ-ε
	g. d.	ἄν-δ-ρ-οῖν	βο-οῖν	γονάτ-οιν
plural	n. v.	ἄν-δ-ρ-ες	βό-ες	γόνατ-α
	acc.	ἄν-δ-ρ-ας	βοῦ-ς	γόνατ-α
	gen.	ἄν-δ-ρ-ῶν	βο-ῶν	γονάτ-ων
	dat.	ἄν-δ-ρ-ά-σι(ν)	βου-σί(ν)	γόνα-σι(ν)

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		γαλακτ, n.	γερας	γηρας	γραι, f.
English		<i>milk</i>	<i>privilege</i>	<i>old age</i>	<i>old woman</i>
<i>singular</i>	nom.	γάλα	γέρας	γῆρας	γραι̂-s
	voc.	γάλα	γέρας	γῆρας	γραι̂
	acc.	γάλα	γέρας	γῆρας	γραι̂-ν
	gen.	γάλακτ-ος	γέρως	γῆρως	γραι̂-ός
	dat.	γάλακτ-ι	γέρῃ	γῆρῃ	γραι̂-ί
<i>dual</i>	n. v. a.				γραι̂-ε
	g. d.				γραι̂-οῖν
<i>plural</i>	n. v.	γάλακτ-α	γέρᾱ		γραι̂-ες
	acc.	γάλακτ-α	γέρᾱ		γραι̂-ς
	gen.	γαλάκτ-ων	γερω̂ν		γραι̂-ῶν
	dat.	γάλαξι(ν)	γέρασι(ν)		γραι-σί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		γυναικ, f.	δόρατ, n.	ἔαρ, and ἦρ, n.	Ζεύ, Δι, m.
English		woman	spear	spring	Zeus
singular	nom.	γυνή	δόρυ	ἔαρ	Ζεύ-ς
	voc.	γύναι	δόρυ	ἔαρ	Ζεῦ
	acc.	γυναῖκ-α	δόρυ	ἔαρ	Δί-α
	gen.	γυναικ-ός	δόρατ-ος, δορός	ἦρ-ος	Δι-ός
	dat.	γυναικ-ί	δόρατ-ι, δορί, or δόρει	ἦρ-ι	Δι-ί
dual	n. v. a.	γυναῖκ-ε	δόρατ-ε		
	g. d.	γυναικ-οῖν	δοράτ-οιν		
plural	n. v.	γυναῖκ-ες	δόρατ-α		
	acc.	γυναῖκ-ας	δόρατ-α		
	gen.	γυναικ-ῶν	δοράτ-ων		
	dat.	γυναιξί(ν)	δόρα-σι(ν)		

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		κλειδ, f.	κνεφασ, κνεφες	κορυθ, f.	κρεατ, n.
English		<i>key</i>	<i>gloom</i>	<i>helmet</i>	<i>meat</i>
<i>singular</i>	nom.	κλεί-ς	κνέφας	κόρυς	κρέας
	voc.	κλεί-ς	κνέφας	κόρυ-ς	κρέας
	acc.	κλεί-ν	κνέφας	κόρυθ-α, or κόρυν	κρέας
	gen.	κλειδ-ός	κνέφους	κόρυθ-ος	κρέως
	dat.	κλειδ-ί	κνέφᾱ	κόρυθ-ι	κρέᾱ
<i>dual</i>	n. v. a	κλειῖδ-ε		κόρυθ-ε	
	g. d.	κλειδ-οῖν		κορίθ-οιν	
<i>plural</i>	nom.	κλειῖδες, κλείς		κόρυθ-ες	κρέα
	voc.	κλειῖδ-ες, κλείς		κόρυθ-ες	κρέα
	acc.	κλειῖδ-ας, κλείς		κόρυθ-ας	κρέα
	gen.	κλειδ-ῶν		κορίθ-ων	κρεῶν
	dat.	κλεισί(ν)		κόρυ-σι(ν)	κρέα-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		<i>κυον</i> and <i>κυν</i> , m. and f.	<i>μαρτυ</i> , <i>μαρτυρ</i> , m. f.	<i>ναυ</i> , f.
English		<i>dog</i>	<i>witness</i>	<i>ship</i>
<i>singular</i>	nom.	<i>κύων</i>	<i>μάρτυ-ς</i>	<i>ναῦ-ς</i>
	voc.	<i>κύον</i>	<i>μάρτυ-ς</i>	<i>ναῦ</i>
	acc.	<i>κύν-α</i>	<i>μάρτυρ-α</i>	<i>ναῦ-ν</i>
	gen.	<i>κυν-ός</i>	<i>μάρτυρ-ος</i>	<i>νεώς</i>
	dat.	<i>κυν-ί</i>	<i>μάρτυρ-ι</i>	<i>νηί</i>
<i>dual</i>	n. a. v.	<i>κύν-ε</i>	<i>μάρτυρ-ε</i>	<i>νηε</i>
	g. d.	<i>κυν-οῖν</i>	<i>μαρτύρ-οιν</i>	<i>νεοῖν</i>
<i>plural</i>	n. v.	<i>κύν-ες</i>	<i>μάρτυρ-ες</i>	<i>νηες</i>
	acc.	<i>κύν-ας</i>	<i>μάρτυρ-ας</i>	<i>ναῦς</i>
	gen.	<i>κυν-ῶν</i>	<i>μαρτύρ-ων</i>	<i>νεῶν</i>
	dat.	<i>κυ-σί(ν)</i>	<i>μάρτυ-σι(ν)</i>	<i>ναυ-σί(ν)</i>

*Vowels long by nature e, except η and ω, are marked long, unless they carry the circumflex accent.*

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		$\delta\rho\nu\bar{\iota}\theta$ , $\delta\rho\nu\bar{\iota}$ , m. f.	$\acute{\omega}\tau$ , n.
English		<i>bird</i>	<i>ear</i>
<i>singular</i>	nom.	$\delta\rho\nu\bar{\iota}\text{-}\varsigma$	$ο\bar{\upsilon}\text{-}\varsigma$
	voc.	$\delta\rho\nu\iota$	$ο\bar{\upsilon}\text{-}\varsigma$
	acc.	$\delta\rho\nu\bar{\iota}\text{-}\nu$ , rarely $\delta\rho\nu\bar{\iota}\theta\alpha$	$ο\bar{\upsilon}\text{-}\varsigma$
	gen.	$\delta\rho\nu\bar{\iota}\theta\text{-}\omicron\varsigma$	$\acute{\omega}\tau\text{-}\acute{\omicron}\varsigma$
	dat.	$\delta\rho\nu\bar{\iota}\theta\text{-}\iota$	$\acute{\omega}\tau\text{-}\acute{\iota}$
<i>dual</i>	n. a. v.	$\delta\rho\nu\bar{\iota}\theta\text{-}\epsilon$	$\acute{\omega}\tau\text{-}\epsilon$
	g. d.	$\delta\rho\nu\bar{\iota}\theta\text{-}\omicron\iota\nu$	$\acute{\omega}\tau\text{-}\omicron\iota\nu$
<i>plural</i>	n. v.	$\delta\rho\nu\bar{\iota}\theta\text{-}\epsilon\varsigma$ , $\delta\rho\nu\epsilon\iota\varsigma$	$\acute{\omega}\tau\text{-}\alpha$
	acc.	$\delta\rho\nu\bar{\iota}\theta\text{-}\alpha\varsigma$ , $\delta\rho\nu\epsilon\iota\varsigma$	$\acute{\omega}\tau\text{-}\alpha$
	gen.	$\delta\rho\nu\bar{\iota}\theta\text{-}\omega\nu$ , $\delta\rho\nu\acute{\epsilon}\text{-}\omega\nu$	$\acute{\omega}\tau\text{-}\omega\nu$
	dat.	$\delta\rho\nu\bar{\iota}\text{-}\sigma\iota(\nu)$	$\acute{\omega}\text{-}\sigma\acute{\iota}(\nu)$

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		ποδ, m.	πυρ, πυρο n.	ὑδατ for ὑδαρτ, n.
English		<i>foot</i>	<i>fire, pl. = watch-fires</i>	<i>water</i>
<i>singular</i>	nom.	πούς	πῦρ	ὔδαρ
	voc.	πούς	πῦρ	ὔδαρ
	acc.	πόδ-α	πῦρ	ὔδαρ
	gen.	ποδ-ός	πυρ-ός	ὔδατ-ος
	dat.	ποδ-ί	πυρ-ί	ὔδατ-ι
<i>dual</i>	n. a. v.	πόδ-ε		
	g. d.	ποδ-οῖν		
<i>plural</i>	n. v.	πόδ-ες	πυρά	ὔδατ-α
	acc.	πόδ-ας	πυρά	ὔδατ-α
	gen.	ποδ-ῶν	πυρῶν	ὑδάτ-ων
	dat.	πο-σίν(ν)	πυροῖς	ὔδα-σιν(ν)

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		<i>υῖο, υῖε, m.</i>	<i>φρεᾶτ</i> for <i>φρεαρτ, n.</i>	<i>χείρ, χερ</i> f.
English		<i>son</i>	<i>cistern</i>	<i>hand</i>
<i>singular</i>	nom.	<i>υῖό-ς</i>	<i>φρέαρ</i>	<i>χείρ</i>
	voc.	<i>υῖέ</i>	<i>φρέαρ</i>	<i>χείρ</i>
	acc.	<i>υῖό-ν</i>	<i>φρέαρ</i>	<i>χείρ-α</i>
	gen.	<i>υῖοῦ υῖέ-ος</i>	<i>φρέᾶτ-ος</i>	<i>χείρ-ός</i>
	dat.	<i>υῖῳ υῖεῖ</i>	<i>φρέᾶτ-ι</i>	<i>χείρ-ι</i>
<i>dual</i>	n. a. v.	<i>υῖῆ</i>	<i>φρέᾶτ-ε</i>	<i>χείρ-ε</i>
	g. d.	<i>υῖέ-οιν</i>	<i>φρέᾶτ-οιν</i>	<i>χερ-οῖν</i>
<i>plural</i>	n. v.	<i>υῖεῖς</i>	<i>φρέᾶτ-α</i>	<i>χείρ-ες</i>
	acc.	<i>υῖεῖς</i>	<i>φρέᾶτ-α</i>	<i>χείρ-ας</i>
	gen.	<i>υῖέ-ων</i>	<i>φρέᾶτ-ων</i>	<i>χείρ-ῶν</i>
	dat.	<i>υῖέ-σι(ν)</i>	<i>φρέᾶσ-ι(ν)</i>	<i>χερ-σί(ν)</i>

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## DECLENSION OF ADJECTIVES

## A.—ADJECTIVES OF THE FIRST AND SECOND DECLENSION

## XXX.—SIMPLE

## THE MOST COMMON CLASS OF ADJECTIVES

*ἀγαθός, good*

		masculine	feminine	neuter
<i>singular</i>	nom.	ἀγαθός	ἀγαθή	ἀγαθόν
	voc.	ἀγαθέ	ἀγαθή	ἀγαθόν
	acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
	gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
	dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
<i>dual</i>	n. v. a.	ἀγαθῶ	ἀγαθῶ	ἀγαθῶ
	g. d.	ἀγαθοῖν	ἀγαθοῖν	ἀγαθοῖν
<i>plural</i>	n. v.	ἀγαθοί	ἀγαθαί	ἀγαθά
	acc.	ἀγαθοὺς	ἀγαθαῖς	ἀγαθά
	gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
	dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

*φίλιος, friendly*

		masculine	feminine	neuter
<i>singular</i>	nom.	φίλιος	φιλιά	φίλιον
	voc.	φίλιε	φιλιά	φίλιον
	acc.	φίλιον	φιλιάν	φίλιον
	gen.	φιλίου	φιλιάς	φιλίου
	dat.	φιλίῳ	φιλίᾳ	φιλίῳ
<i>dual</i>	n. v. a.	φιλίῳ	φιλίῳ	φιλίῳ
	g. d.	φιλίῳιν	φιλίῳιν	φιλίῳιν
<i>plural</i>	n. v.	φίλιοι	φίλιαι	φίλια
	acc.	φίλιους	φιλιάς	φίλια
	gen.	φιλίων	φιλίων	φιλίων
	dat.	φιλίοις	φιλίαις	φιλίοις

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## DECLENSION OF ADJECTIVES

## ADJECTIVES OF THE FIRST AND SECOND DECLENSION

## XXXI.—CONTRACTED

*χρῦσεος, golden*

		masculine	feminine	neuter
<i>singular</i>	nom.	χρῦσοῦς	χρῦσῇ	χρῦσοῦν
	voc.	χρῦσοῦς	χρῦσῇ	χρῦσοῦν
	acc.	χρῦσοῦν	χρῦσῇν	χρῦσοῦν
	gen.	χρῦσοῦ	χρῦσῆς	χρῦσοῦ
	dat.	χρῦσῶ	χρῦσῇ	χρῦσῶ
<i>dual</i>	n. v. a.	χρῦσῶ	χρῦσῶ	χρῦσῶ
	g. d.	χρῦσοῖν	χρῦσοῖν	χρῦσοῖν
<i>plural</i>	n. v.	χρῦσοι	χρῦσαι	χρῦσᾶ
	acc.	χρῦσοῦς	χρῦσᾶς	χρῦσᾶ
	gen.	χρῦσῶν	χρῦσῶν	χρῦσῶν
	dat.	χρῦσοῖς	χρῦσαις	χρῦσοῖς

*Obs.*—The feminine singular of adjectives in *-eos* contracts to eta when a consonant precedes, but to alpha when a vowel or rho precedes, as: χρῦσῆᾶ, χρῦσῇ but ἐρεῆᾶ (woollen), ἐρεᾶ, ἀργυρέᾶ (silvery), ἀργυρεᾶ.

*F*owels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

*ἁπλόος, simple*

		masculine	feminine	neuter
<i>singular</i>	nom.	ἁπλοῦς	ἁπλῇ	ἁπλοῦν
	voc.	ἁπλοῦς	ἁπλῇ	ἁπλοῦν
	acc.	ἁπλοῦν	ἁπλήν	ἁπλοῦν
	gen.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ
	dat.	ἁπλῶ	ἁπλῇ	ἁπλῶ
<i>dual</i>	n. v. a.	ἁπλώ	ἁπλώ	ἁπλώ
	g. d.	ἁπλοῖν	ἁπλοῖν	ἁπλοῖν
<i>plural</i>	n. v.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ
	acc.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ
	gen.	ἁπλῶν	ἁπλῶν	ἁπλῶν
	dat.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς

XXXII.—Many adjectives belong solely to the second declension having only two endings, -ος for the masculine and feminine and -ον for the neuter. This is the case with all compound adjectives.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

# XXXIII.—ADJECTIVES OF THE ATTIC DECLENSION

*ἰλεως, gracious*

		masc. and fem.	neuter
<i>singular</i>	nom.	ἰλεως	ἰλεων
	voc.	ἰλεως	ἰλεων
	acc.	ἰλεων	ἰλεων
	gen.	ἰλεω	ἰλεω
	dat.	ἰλεῳ	ἰλεῳ
<i>dual</i>	n. v. a.	ἰλεω	ἰλεω
	g. d.	ἰλεων	ἰλεων
<i>plural</i>	n. v.	ἰλεῳ	ἰλεω
	acc.	ἰλεως	ἰλεω
	gen.	ἰλεων	ἰλεων
	dat.	ἰλεως	ἰλεως

*Obs.*—There are very few adjectives of this class.

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent*

## B.—ADJECTIVES OF THE THIRD AND FIRST DECLENSION

XXXIV.—Some adjectives follow the third declension in the masculine and neuter and form a feminine in the suffix *-ia*, which combines with the stem in various ways.

*ἡδύς, sweet*

		masculine	feminine	neuter
<i>singular</i>	nom.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>
	voc.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>
	acc.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύ</i>
	gen.	<i>ἡδέος</i>	<i>ἡδεῖᾱς</i>	<i>ἡδέος</i>
	dat.	<i>ἡδεῖ</i>	<i>ἡδεῖᾳ</i>	<i>ἡδεῖ</i>
<i>dual</i>	n. v. a.	<i>ἡδέε</i>	<i>ἡδεῖᾱ</i>	<i>ἡδέε</i>
	g. d.	<i>ἡδέοιν</i>	<i>ἡδεῖαιν</i>	<i>ἡδέοιν</i>
<i>plural</i>	n. v.	<i>ἡδεῖς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>
	acc.	<i>ἡδεῖς</i>	<i>ἡδεῖᾱς</i>	<i>ἡδέα</i>
	gen.	<i>ἡδέων</i>	<i>ἡδεῖῶν</i>	<i>ἡδέων</i>
	dat.	<i>ἡδέσιν(ν)</i>	<i>ἡδεῖαις</i>	<i>ἡδέσιν(ν)</i>

*Vowels long by nature, except ε and ω, are marked long, unless they carry the circumflex accent.*

*μέλᾱς, black*

		masculine	feminine	neuter
<i>singular</i>	nom.	μέλᾱς	μέλαινα	μέλαν
	voc.	μέλαν	μέλαινα	μέλαν
	acc.	μέλανα	μέλαιναν	μέλαν
	gen.	μέλανος	μελαίνης	μέλανος
	dat.	μέλανι	μελαίνῃ	μέλανι
<i>dual</i>	n. v. a.	μέλανε	μελαίνᾱ	μέλανε
	g. d.	μελάνοιν	μελαίναιν	μελάνοιν
<i>plural</i>	n. v.	μέλανεσ	μέλαιναι	μέλανα
	acc.	μέλανας	μελαίνᾱς	μέλανα
	gen.	μελάνων	μελαινῶν	μελάνων
	dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)

*Obs. 1.*—Adjectives like μέλᾱς may have the vocative the same as the nominative.

*Obs. 2.*—Like μέλᾱς is also declined τέρην, τέρεινα, τέρεν, *tender*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

*χαρίεις, graceful*

		masculine	feminine	neuter
<i>singular</i>	nom.	χαρίεις	χαρίεσσα	χάριεν
	voc.	χάριεν	χαρίεσσα	χάριεν
	acc.	χαρίεντα	χαρίεσσαν	χάριεν
	gen.	χαρίεντος	χαριέσσης	χαρίεντος
	dat.	χαρίεντι	χαριέσση	χαρίεντι
<i>dual</i>	n. a. v.	χαρίεντε	χαριέσσᾱ	χαρίεντε
	g. d.	χαρίεντοιν	χαριέσσαιν	χαρίεντοιν
<i>plural</i>	n. v.	χαρίεντες	χαρίεσσαι	χαρίεντα
	acc.	χαρίεντας	χαριέσσᾱς	χαρίεντα
	gen.	χαριέντων	χαριεσσῶν	χαριέντων
	dat.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)

*Obs. 1.*—This is a very rare class of adjectives in Attic.

*Obs. 2.*—The formation of the dative plural masculine and neuter is to be noted.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## XXXV.—PARTICIPIAL STEMS IN -ντ.

*λύσας, loosing (with reference to past time)*

		masculine	feminine	neuter
<i>singular</i>	n. v.	λύσας	λύσαᾶσα	λύσαν
	acc.	λύσαντα	λύσαᾶσαν	λύσαν
	gen.	λύσαντος	λύσαᾶσης	λύσαντος
	dat.	λύσαντι	λύσαᾶση	λύσαντι
<i>dual</i>	n. v. a.	λύσαντε	λύσαᾶσᾶ	λύσαντε
	g. d.	λύσάντοιιν	λύσαᾶσαιιν	λύσάντοιιν
<i>plural</i>	n. v.	λύσαντες	λύσαᾶσαι	λύσαντα
	acc.	λύσαντας	λύσαᾶσᾶς	λύσαντα
	gen.	λύσάντων	λύσαᾶσῶν	λύσάντων
	dat.	λύσαᾶσι(ν)	λύσαᾶσαις	λύσαᾶσι(ν)

*Obs.*—In the dual number λύσαντε and λύσάντοιιν may be used as feminine.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

*λυθείς, loosed (with reference to past time)*

		masculine	feminine	neuter
<i>singular</i>	n. v.	λυθείς	λυθείσα	λυθέν
	acc.	λυθέντα	λυθείσαν	λυθέν
	gen.	λυθέντος	λυθείσης	λυθέντος
	dat.	λυθέντι	λυθείσῃ	λυθέντι
<i>dual</i>	n. v. a.	λυθέντε	λυθείσᾱ	λυθέντε
	g. d.	λυθέντοιν	λυθείσαιν	λυθέντοιν
<i>plural</i>	n. v.	λυθέντες	λυθείσαι	λυθέντα
	acc.	λυθέντας	λυθείσᾱς	λυθέντα
	gen.	λυθέντων	λυθεισῶν	λυθέντων
	dat.	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)

*Obs.*—In the dual number λυθέντε and λυθέντοιν may be used as feminine.

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent.*

*λύων, loosing (of present time)*

		masculine	feminine	neuter
<i>singular</i>	n. v.	λύων	λύουσα	λύον
	acc.	λύοντα	λύουσαν	λύον
	gen.	λύοντος	λυούσης	λύοντος
	dat.	λύοντι	λυούσῃ	λύοντι
<i>dual</i>	n. v. a.	λύοντε	λυούσᾱ	λύοντε
	g. d.	λυόντοιιν	λυούσαιιν	λυόντοιιν
<i>plural</i>	n. v.	λύοντες	λύουσαι	λύοντα
	acc.	λύοντας	λυούσᾱς	λύοντα
	gen.	λυόντων	λυουσῶν	λυόντων
	dat.	λύουσι(ν)	λυούσαις	λύουσι(ν)

*Obs.*—In the dual number λύοντε and λυόντοιιν may be used as feminine.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

*διδούς, offering (present time)*

		masculine	feminine	neuter
<i>singular</i>	n. v.	διδούς	διδούσα	διδόν
	acc.	διδόντα	διδούσαν	διδόν
	gen.	διδόντος	διδούσης	διδόντος
	dat.	διδόντι	διδούσῃ	διδόντι
<i>dual</i>	n. v. a.	διδόντε	διδούσᾱ	διδόντε
	g. d.	διδόντοιιν	διδούσαιιν	διδόντοιιν
<i>plural</i>	n. v.	διδόντες	διδούσαι	διδόντα
	acc.	διδόντας	διδούσᾱς	διδόντα
	gen.	διδόντων	διδουσῶν	διδόντων
	dat.	διδούσι(ν)	διδούσαις	διδούσι(ν)

*Obs.*—In the dual number διδόντε and διδόντοιιν may be used as feminine.

*Vowels long by nature, except ε and ω, are marked long, unless they carry the circumflex accent*

*δεικνύς, showing (present time)*

		masculine	feminine	neuter
<i>singular</i>	n. v.	δεικνύς	δεικνύσα	δεικνύν
	acc.	δεικνύντα	δεικνύσαν	δεικνύν
	gen.	δεικνύντος	δεικνύσης	δεικνύντος
	dat.	δεικνύντι	δεικνύσῃ	δεικνύντι
<i>dual</i>	n. v. a.	δεικνύντε	δεικνύσᾱ	δεικνύντε
	g. d.	δεικνύντοιν	δεικνύσαιιν	δεικνύντοιν
<i>plural</i>	n. v.	δεικνύντες	δεικνύσαι	δεικνύντα
	acc.	δείκνύντας	δεικνύσᾱς	δεικνύντα
	gen.	δεικνύντων	δεικνύσῶν	δεικνύντων
	dat.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)

*Obs.*—In the dual number δεικνύντε and δεικνύντοιν may be used as feminine.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

## XXXVI.—PARTICIPIAL STEMS IN -οτ

*λελυκώς, having loosed*

		masculine	feminine	neuter
<i>singular</i>	n. v.	λελυκώς	λελυκυῖα	λελυκός
	acc.	λελυκότα	λελυκυῖαν	λελυκός
	gen.	λελυκότος	λελυκυῖās	λελυκότος
	dat.	λελυκότι	λελυκυῖᾱ	λελυκότι
<i>dual</i>	n. v. a	λελυκότε	λελυκυῖᾱ	λελυκότε
	g. d.	λελυκότοιιν	λελυκυῖαιν	λελυκότοιιν
<i>plural</i>	n. v.	λελυκότες	λελυκυῖαι	λελυκότα
	acc.	λελυκότας	λελυκυῖās	λελυκότα
	gen.	λελυκότων	λελυκυῖων	λελυκότων
	dat.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)

*Obs.*—In the dual number λελυκότε and λελυκότοιιν may be used as feminine.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## C.—ADJECTIVES OF THE THIRD DECLENSION

XXXVII.—Some adjectives follow the third declension entirely.

*εὐγενής, well-born*

		masculine and feminine	neuter
<i>singular</i>	n. v.	<i>εὐγενής</i>	<i>εὐγενές</i>
	acc.	<i>εὐγενή</i>	<i>εὐγενές</i>
	gen.	<i>εὐγενοῦς</i>	<i>εὐγενοῦς</i>
	dat.	<i>εὐγενεῖ</i>	<i>εὐγενεῖ</i>
<i>dual</i>	n. v. a.	<i>εὐγενή</i>	<i>εὐγενή</i>
	g. d.	<i>εὐγενοῖν</i>	<i>εὐγενοῖν</i>
<i>plural</i>	n. v.	<i>εὐγενεῖς</i>	<i>εὐγενή</i>
	acc.	<i>εὐγενεῖς</i>	<i>εὐγενή</i>
	gen.	<i>εὐγενῶν</i>	<i>εὐγενῶν</i>
	dat.	<i>εὐγενέ-σι(ν)</i>	<i>εὐγενέ-σι(ν)</i>

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

*εὐφρων, kindly*

		masculine and feminine	neuter
<i>singular</i>	n. v.	εὐφρων	εὐφρον
	acc.	εὐφρον-α	εὐφρον
	gen.	εὐφρον-ος	εὐφρον-ος
	dat.	εὐφρον-ι	εὐφρον-ι
<i>dual</i>	n. v. a.	εὐφρον-ε	εὐφρον-ε
	g. d.	εὐφρόν-οιν	εὐφρόν-οιν
<i>plural</i>	n. v.	εὐφρον-ες	εὐφρον-α
	acc.	εὐφρον-ας	εὐφρον-α
	gen.	εὐφρόν-ων	εὐφρόν-ων
	dat.	εὐφρο-σι(ν)	εὐφρο-σι(ν)

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

*μείζων, greater*

		masculine and feminine	neuter
<i>singular</i>	n. v.	μείζων	μείζον
	acc.	μείζονα or μείζω	μείζον
	gen.	μείζονος	μείζονος
	dat.	μείζονι	μείζονι
<i>dual</i>	n. v. a.	μείζονε	μείζονε
	g. d.	μείζόνων	μείζόνων
<i>plural</i>	n. v.	μείζονες or μείζους	μείζονα or μείζω
	acc.	μείζονας or μείζους	μείζονα or μείζω
	gen.	μείζόνων	μείζόνων
	dat.	μείζοσι(ν)	μείζοσι(ν)

*Obs. 1.*—Only in comparative stems have we the shorter forms like *μείζω* alternating with long like *μείζονα*.

*Obs. 2.*—The shorter forms are found only in the accusative singular masculine, and the nominative, vocative, and accusative plural.

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent.*

XXXVIII.—Many adjectives have only one termination, the neuter being alien to their meaning, or not compatible with their stem. Thus as there are no neuter substantives with a palatal stem, so the adjectives in palatal stems have no neuter forms. ἡλικίς, *of the same age* (st. ἡλικ); ἄρπαξ, *ravenous* (st. ἄρπαγ).

XXXIX.—Certain adjectives are irregular in declension. Of these the two following are most commonly met with:—

*πολύς*, *much*, stems *πολυ* and *πολλο*

	masculine	femmine	neuter
nom.	πολύς	πολλή	πολύ
acc.	πολύν	πολλήν	πολύ
gen.	πολλοῦ	πολλῆς	πολλοῦ
dat.	πολλῷ	πολλῇ	πολλῷ

*Obs.*—The plural meaning *many* is quite regular πολλοί, πολλαί, πολλά.

*μέγας*, *great*, stems *μεγα* and *μεγαλο*

	masculine	feminine	neuter
nom.	μέγας	μεγάλη	μέγα
voc.	μέγας	μεγάλη	μέγα
acc.	μέγαν	μεγάλην	μέγα
gen.	μεγάλου	μεγάλης	μεγάλου
dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ

*Obs.*—The plural is quite regular μεγάλοι, μεγάλαι, μέγαλα.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

## XL.—COMPARISON OF ADJECTIVES

(1.) The most common method is to add to the stem the suffix *-τερος*, *-τερυ*, *-τερον* to form the comparative, and *-τατος*, *-τάτη*, *-τατον* to form the superlative degree. In omicron stems the stem-vowel is lengthened to omega, if the preceding syllable is short or common.

positive	stem	comparative	superlative
κοῦφος, <i>light</i>	κουφο	κουφό-τερος	κουφό-τατος
σοφός, <i>wise</i>	σοφο	σοφώ-τερος	σοφώ-τατος
γλυκύς, <i>sweet</i>	γλυκυ	γλυκύ-τερος	γλυκύ-τατος
μέλας, <i>black</i>	μελαν	μελάν-τερος	μελάν-τατος
σαφής, <i>clear</i>	σαφεσ	σαφέσ-τερος	σαφέσ-τατος
μάκαρ, <i>happy</i>	μακαρ	μακάρ-τερος	μακάρ-τατος

Some stems in *-αιο* seem to drop the omicron as :

γεραιός, <i>aged</i>	γεραιο	γεραί-τερος	γεραί-τατος
παλαιός, <i>ancient</i>	παλαιο	παλαί-τερος	παλαί-τατος
σχολαῖος, <i>slow</i>	σχολαιο	σχολαί-τερος	σχολαί-τατος

Some other stems seem to change *ο* into *αι*, as :

πρῶος, <i>early</i>	πρωο	πρωαί-τερος	πρωαί-τατος
ὀψιος, <i>late</i>	ὀψιο	ὀψιαί-τερος	ὀψιαί-τατος

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

XLI.—(2) Stems in *-ον*, and a very few others, have *-έστερος* and *-έστατος*.

positive	stem	comparative	superlative
<i>σώφρων, prudent</i> <i>εὔνους, kindly</i>	<i>σωφρον</i> <i>εὖνοο</i>	<i>σωφρον-έστερος</i> <i>εὐνούστερος</i> (for <i>εὖνο-έστερος</i> )	<i>σωφρον-έστατος</i> <i>εὐνούστατος</i> (for <i>εὖνο-έστατος</i> )

XLII.—Another ending is *-ίων* for comparatives, and *-ιστος* for superlatives. This is very rare, but the words in which it occurs are commonly met with. The mode of formation from the stem must be taken on trust for the present.

positive	comparative	superlative
<i>ἡδύς, sweet</i> <i>ταχύς, swift</i> <i>μέγας, great</i>	<i>ἡδ-ίων</i> <i>θάπτων</i> <i>μελίων</i>	<i>ἡδ-ιστος</i> <i>τάχ-ιστος</i> <i>μέγ-ιστος</i>

Obs.—For the inflexion of the comparatives of this class see p. 49.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## XLII.—IRREGULAR COMPARISON

positive	comparative	superlative
<i>ἀγαθός, good</i>	—	—
	<i>ἀμείνων</i>	—
	—	<i>ἄριστος</i>
	<i>βελτίων</i>	<i>βέλτιστος</i>
	<i>κρείττων (superior)</i>	<i>κράτιστος</i>
<i>κακός, bad</i>	<i>κακίων</i>	<i>κάκιςτος</i>
	<i>χείρων (deterior)</i>	<i>χείριστος (deterimus)</i>
	<i>ἥττων (inferior)</i>	<i>ἥκιστα</i> n.pl. as adv.
<i>μικρός, small</i>	<i>μικρότερος</i>	<i>μικρότατος</i>
	<i>μείων</i>	—
<i>ὀλίγος, little</i>	—	<i>ὀλίγιστος</i>
	<i>ἐλάττων</i>	<i>ἐλάχιστος</i>
<i>πολύς, much</i>	<i>πλείων</i>	<i>πλείστος</i>
<i>καλός, beautiful</i>	<i>καλλίων</i>	<i>κάλλιστος</i>
<i>ῥᾶδιος, easy</i>	<i>ῥᾶων</i>	<i>ῥᾶστος</i>
<i>ἐχθρός, hostile</i>	<i>ἐχθ-ίων</i>	<i>ἐχθ-ιστος</i>
<i>αἰσχροός, base</i>	<i>αἰσχ-ίων</i>	<i>αἰσχ-ιστος</i>
<i>ἀλγεινός, painful</i>	<i>ἀλγίων</i>	<i>ἄλγιστος</i>
<i>(πρό, before)</i>	<i>πρότερος (prior)</i>	<i>πρώτος (primus)</i>

Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent

XLIV.—ADVERBS. Adverbs are derived from adjectives by affixing *-ως* to the stem. Stems in omicron drop this vowel: φίλο-s, adv. φίλ-ως. In stems of the third declension the *-ως* is affixed to that form of the stem which occurs in the genitive singular, ταχύ-s, genitive ταχέ-os, *swift*; adverb ταχέ-ως; σαφής, genitive σαφέ-os, *clear*, adverb σαφέ-ως, contracted σαφῶ-s. Contraction occurs only when the genitive also is contracted.

XLV.—COMPARISON OF ADVERBS. As a rule the comparative of an adverb is the neuter accusative singular of the comparative of the adjective, and its superlative the neuter accusative plural of the superlative of the adjective, as:

σοφῶ-s, *wisely*, σοφώτερον, *more wisely*, σοφώτατα, *most wisely*.

XLVI.—NUMERALS. The first four cardinal numerals are declined: εἷs, *one*; δύο, *two*; τρεῖs, *three*; τέτταρες, *four*.

nom.	εἷ-s	μία	ἓν	n. a. δύο g. d. δυοῖν
acc.	ἓν-a	μίαν	ἓν	
gen.	ἓν-ός	μιᾶs	ἓν-ός	
dat.	ἓν-ί	μιᾷ	ἓν-ί	
nom.	τρεῖs	τρί-a	τέτταρ-ες	τέτταρ-a
acc.	τρεῖs	τρί-a	τέτταρ-as	τέτταρ-a
gen.		τρι-ῶν		τεττάρ-ων
dat.		τρι-σί(ν)		τέτταρ-σι(ν)

Like εἷs are declined οὐδεῖs, οὐδεμία, οὐδέν, and μηδεῖs, μηδεμία, μηδέν *no one*, both of which negatives have a plural.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## XLVII.—THE PERSONAL PRONOUNS

		<i>I, me ; we, us</i>	<i>thou, thee ; you</i>
<i>singular</i>	nom	ἐγώ	σύ
	voc.	—	σύ
	acc.	ἐμέ, μέ	σέ
	gen.	ἐμοῦ, μοῦ	σοῦ
	dat.	ἐμοί, μοί	σοί
<i>dual</i>	n. a	νώ	σφώ
	g. d.	νῶν	σφῶν
<i>plural</i>	nom.	ἡμεῖς	ὑμεῖς
	voc	—	ὑμεῖς
	acc.	ἡμᾶς	ὑμᾶς
	gen.	ἡμῶν	ὑμῶν
	dat.	ἡμῖν	ὑμῖν

XLVIII.—There is no true personal pronoun of the third person in Greek. The nominative is expressed in various ways, and for the accusative, genitive, and dative we find the following :—

<i>singular</i>			<i>plural</i>		
αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά
αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς

The nominative (sing. οὗτός, αὐτή, αὐτό, pl. αὐτοί, αὐταί, αὐτά) has the meaning *self*, a sense which it also receives in the oblique cases in certain circumstances.

*Vowels long by nature, except  $\epsilon$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

XLIX.—The possessive pronouns are ἐμός, ἐμή, ἐμόν, *my*, *mine*, ἡμέτερος, ἡ, ον, *our*; σός, σή, σόν, *thy*, *thine*; ὑμέτερος, ἡ, ον, *your*. They are declined like adjectives, but σός and ὑμέτερος have no vocative.

L.—The principal demonstrative pronouns are ὅδε, ἥδε, τόδε, *this*; οὗτος, αὗτη, τοῦτο, *this*; and ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that*, *yonder*. ὅδε is declined like the definite article, the suffix δε being added to each case. ἐκεῖνος is declined like αὐτός. The forms of οὗτος are:—

singular	nom.	οὗτος	αὗτη	τοῦτο
	acc.	τούτον	ταύτην	τούτο
	gen.	τούτου	ταύτης	τούτου
	dat.	τούτῳ	ταύτῃ	τούτῳ
dual	n. a.	τούτῳ	τούτῳ	τούτῳ
	g. d.	τούτοιιν	τούτοιιν	τούτοιιν
plural	nom.	οὗτοι	αὗται	ταῦτα
	acc.	τούτους	ταύτᾱς	ταῦτα
	gen.	τούτων	τούτων	τούτων
	dat.	τούτοις	ταύταις	τούτοις

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

LI.—The reflexive pronouns are declined as follows.—

FIRST AND SECOND PERSONS

		sing. <i>myself</i> pl. <i>ourselves</i>	sing. <i>thyself</i> pl. <i>yourselves</i>
<i>singular</i>	acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν
	gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς
	dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ
<i>plural</i>	acc.	ἡμᾶς αὐτούς, -ᾶς	ὕμᾶς αὐτούς, -ᾶς
	gen.	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν
	dat.	ἡμῖν αὐτοῖς, -αῖς	ὕμῖν αὐτοῖς, -αῖς

*Obs.*—The contracted forms *σαντόν, σαντήν, σαντοῦ, σαν-  
τῆς, σαντῷ, σαντῇ* are in Attic writers the more usual.

*Vowels long by nature, except η and ω, are marked long, unless they carry  
the circumflex accent*

## THIRD PERSON

sing. *himself, herself, itself*; pl. *themselves*

	DIRECT REFLEXIVE			INDIRECT REFLEXIVE
<i>singular</i>	ἐαυτόν	ἐαυτήν	ἐαυτό	ἑ
	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	οὔ
	ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	οἱ
<i>plural</i>	ἐαυτούς	ἐαυτάς	ἐαυτά	σφᾶς
	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	σφῶν
	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	σφίσιν(ν)

*Obs. 1.*—The contracted forms αὐτόν, αὐτήν, αὐτοῦ, αὐτῆς, etc., are in Attic writers the more usual.

*Obs. 2.*—For plural ἐαυτόν has sometimes these forms :—

acc. σφᾶς αὐτούς, αὐτάς.

gen. σφῶν αὐτῶν.

dat. σφίσιν αὐτοῖς, αὐταῖς.

*Obs. 3.*—The indirect reflexive pronoun is used, *e.g.* when a person speaks of somebody else doing something to *him*. The singular forms when not in an emphatic position are enclitics.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

LII.—The forms of the reciprocal pronoun *each other* are —

<i>dual</i>	acc.	ἀλλήλω	ἀλλήλῳ	ἀλλήλῳ
	g. d.	ἀλλήλοιν	ἀλλήλοιν	ἀλλήλοιν
<i>plural</i>	acc.	ἀλλήλους	ἀλλήλῃς	ἀλλήλα
	gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
	dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις

LIII.—The forms of the relative pronoun are —

		masculine	feminine	neuter
<i>singular</i>	nom.	ὅς	ἥ	ὅ
	acc.	ὅν	ἥν	ὅ
	gen.	οὗ	ἥς	οὗ
	dat.	οῦ	ἥ	οῦ
<i>dual</i>	nom.	ὧ	ὧ	ὧ
	dat.	οἷν	οἷν	οἷν
<i>plural</i>	nom.	οἳ	αἵ	ἅ
	acc.	οὓς	αἷς	ἅ
	gen.	οἶν	οἶν	οἶν
	dat.	οἷς	αἷς	οἷς

Obs.—The enclitic *περ* is often attached, giving a stronger sense as *ὅσπερ*, *who just*, or *precisely who*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

LIV.—The interrogative pronoun has the same stem as the indefinite pronoun, from which it is distinguished only by the accent. Interrogative, τίς, m. and f.; τί, n. Indefinite, τις, m and f.; τι, n.

<i>singular</i>	nom.	τίς      τί	τίς      τι
	acc.	τίνα    τί	τινά    τι
	gen.	τίνος or τοῦ	τινός or του
	dat.	τίνι    or τῷ	τινί    or τῷ
<i>dual</i>	n. a.	τίνε	τινέ
	g d.	τίνοιν	τινοῖν
<i>plural</i>	nom.	τινες    τίνα	τινές    τινά or ἅττα
	acc.	τίνας    τίνα	τινάς    τινά or ἅττα
	gen.	τίνων	τινῶν
	dat.	τίσι(ν)	τισί(ν)

Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

The relative pronoun *ὅς* and the indefinite pronoun *τις* are declined together to form a relative pronoun *ὅστις, ἥτις, ὃ τι, whosoever, whatsoever*; often also with the same meaning as the Latin phrase *quippe qui*.

singular	nom.	ὅστις	ἥτις	ὃ τι
	acc.	ὅντινα	ἥντινα	ὃ τι
	gen.	ὅτου	ἥστινος	ὅτου
	dat.	ὅτῳ	ἥτινι	ὃτῳ
dual	n. a.	ὧτινε	ὧτινε	ὧτινε
	g. d.	ὅτοιν	ὅτοιν	ὅτοιν
plural	nom.	οἵτινες	αἵτινες	ἅττα
	acc.	οὗστινας	ἄστινας	ἅττα
	gen.	ὅτων	ὅτων	ὅτων
	dat.	ὅτοις	αἰστισι(ν)	ὅτοις

*Obs.*—The irregular forms of this relative should be carefully noted.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

## THE VERB

LV.—There are two conjugations in Greek—verbs in  $-\omega$ , and verbs in  $-\mu$ .

The *verb-stem* is that simple form which is modified to express relations of time and mood

The tenses, moods, and verbal nouns are classified according to the stems (*tense-stems*) from which they are derived.

LVI.—A complete Greek verb has :—

(1) three numbers : singular, dual, and plural.

(2) three voices :—

active, ἐλῶσα, *I loosed*. middle, ἐλῶσάμην, *I loosed for myself*. passive, ἐλύθην, *I was loosed*.

(3) two classes of tenses, *e.g.*—

## Principal

present, λῶω, *I loose*.

future, λῶσω, *I shall loose*.

perfect, λέλυκα *I have loosed*.

## Historical

imperfect, ἔλῳον, *I was loosing or used to loose*.

aorist, ἔλῳσα, *I loosed*.

pluperfect ἐλελύκη, *I had loosed*.

(4) four moods, *e.g.*—

indicative, λῶω, *I loose*.

subjunctive, λῶω } The meaning of these moods can

optative, λῶοιμι, } only be learnt by use.

imperative, λῶε, *loose*.

(5) three verbal nouns, *e.g.*—

infinitive, λῶειν, *to loose*. participle, λῶων, *loosing*. verbal adjective, λυτός, *that must be loosed*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

LVII.—The following forms of *εἶναι*, *to be*, will serve as an example of the conjugation in *-μι*.

TENSE		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present and imperf.</i>	S 1	εἶ-μί	ἦ or ἦν
	2	εἶ	ἦσ-θα
	3	εἶσ-τι(ν)	ἦν
	D 2	εἶσ-τόν	ἦ-τον
	3	εἶσ-τόν	ἦ-την
	P 1	εἶσ-μέν	ἦ-μεν
	2	εἶσ-τέ	ἦ-τε
	3	εἶσ-σι(ν)	ἦσ-αν
<i>future</i>	S 1	ἔσ-ομαι	
	2	ἔσ-ει	
	3	ἔσ-ται	
	D 2	ἔσ-εσθον	
	3	ἔσ-εσθον	
	P 1	ἔσ-όμεθα	
	2	ἔσ-εσθε	
	3	ἔσ-ονται	

## IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. ἵσ-θι	ἔστ-ον	ἔσ-τε
3. ἔσ-τω	ἔστ-ων	ἔντ-ων

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

TENSE		SUBJUNCTIVE	OPTATIVE
<i>present and imperf.</i>	S 1	ᾠ	εἶην
	2	ᾗ-ς	εἶης
	3	ᾗ	εἶη
	D 2	ᾗ-τον	εἴτου
	3	ᾗ-τον	εἴτην
	P 1	ᾧ-μεν	εἶμεν
	2	ᾗ-τε	εἴτε
	3	ᾧ-σι(ν)	εἴεν
<i>future</i>	S 1		ἔσ-οίμην
	2		ἔσ-οιο
	3		ἔσ-οιτο
	D 2		ἔσ-οισθον
	3		ἔσ-οίσθην
	P 1		ἔσ-οίμεθα
	2		ἔσ-οισθε
	3		ἔσ-οιντο

## INFINITIVE

*present*

εἶ-ναι

*future*

ἔσ-εσθαι

## PARTICIPLES

*present**future*

ὦν οὔσα ὄν | ἔσ-όμενος, η, ον

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN Ω

LVIII.—Verbs in -ω are classified according to the final letter of the verb-stem in the same way as we arranged the substantives. Thus we can form at once two great groups, *e.g.*—

- (1) Verbs whose verb-stems end in a vowel.
- (2) Verbs whose verb-stems end in a consonant.

The former of these classes is much more simple than the latter. Consonant stems are often so altered in the present and imperfect tenses that you will not be able at first to assign them to their proper classes. The succeeding pages will give you examples of verbs in -ω arranged in groups of which the following is a synopsis.

## I. VOWEL-STEMS

narrow vowels *ι, υ, αυ, ευ, ου* uncontracted.  
open vowels *α, ε, ο* contracted.

## II. CONSONANT-STEMS

palatal mutes, *κ, γ, χ*.  
dental mutes, *τ, δ, θ*.  
labial mutes, *π, β, φ*.  
liquids and nasals, *λ, ρ, μ, ν*.

NOTE.—The expressions *strong* and *weak* which you will find applied to tenses may be best explained by examples from English. Thus *bore, took, sank*, are the *strong* past tenses of *bear, take, sink*, but *neared, baked, linked*, are the *weak* past tenses of *near, bake, link*.

*Vowels long by nature, except ι, and ω, are marked long, unless they carry the circumflex accent*

## VERBS

## VOWEL-STEMS. I. Uncontracted

*λῦω, I loose*

TENSES		INDICATIVE	
<i>present</i> <i>and</i> <i>imperfect,</i> stem λῦ	S 1	<i>present</i> λῦ-ω	<i>imperfect</i> ἐ-λῦ-ον
	2	λῦ-εις	ἐ-λῦ-ες
	3	λῦ-ει	ἐ-λῦ-ε(ν)
	D 2	λῦ-ετον	ἐ-λῦ-ετον
	3	λῦ-ετον	ἐ-λῦ-έτην
	P 1	λῦ-ομεν	ἐ-λῦ-ομεν
	2	λῦ-ετε	ἐ-λῦ-ετε
	3	λῦ-ουσι(ν)	ἐ-λῦ-ον
<i>future,</i> stem λῦσ	S 1	λῦ-σ-ω	
	2	λῦ-σ-εις	
	3	λῦ-σ-ει	
	D 2	λῦ-σ-ετον	
	3	λῦ-σ-ετον	
	P 1	λῦ-σ-ομεν	
	2	λῦ-σ-ετε	
	3	λῦ-σ-ουσι(ν)	

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. λῦ-ε	λῦ-ετον	λῦ-ετε
3. λῦ-έτω	λῦ-έτων	λῦ-όντων

Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

## IN Ω

## ACTIVE VOICE

verb-stem λυ

SUBJUNCTIVE	OPTATIVE
λῦ'-ω λῦ'-ης λῦ'-η. λῦ'-ητον λῦ'-ητον λῦ'-ωμεν λῦ'-ητε λῦ'-ωσι(ν)	λῦ'-οιμι λῦ'-οις λῦ'-οι λῦ'-οιτον λῦ'-οίτην λῦ'-οιμεν λῦ'-οιτε λῦ'-οιεν
	λῦ'-σ-οιμι λῦ'-σ-οις λῦ'-σ-οι λῦ'-σ-οιτον λῦ'-σ-οίτην λῦ'-σ-οιμεν λῦ'-σ-οιτε λῦ'-σ-οιεν

## INFINITIVE

*present*

λῦ'-ειν

*future*

λῦ'-σ-ειν

## PARTICIPLES

*present*

λῦ'-ων, λῦ'-ουσα, λῦ'-ον

st. λῦ-οντ

*future*

λῦ'-σ-ων, λῦ'-σ-ουσα, λῦ'-σ-ον

st. λῦ-σ-οντ

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

## VERBS

## VOWEL-STEMS. I. Uncontracted

*λύω, I loose*

TENSES		INDICATIVE	
<i>weak</i> <i>aorist</i> , stem λῦσ	S 1		<i>aorist</i> ἐ-λῦ-σ-α
	2		ἐ-λῦ-σ-ας
	3		ἐ-λῦ-σ-ε(ν)
	D 2		ἐ-λῦ-σ-ατον
	3		ἐ-λῦ-σ-άτην
	P 1		ἐ-λῦ-σ-αμεν
	2		ἐ-λῦ-σ-ατε
3		ἐ-λῦ-σ-αν	
<i>weak</i> <i>perfect</i> <i>and</i> <i>pluperfect</i> , stem λελυκ	S 1	<i>perfect</i> λέ-λυ-κ-α	<i>pluperfect</i> ἐ-λε-λύ-κ-η
	2	λέ-λυ-κ-ας	ἐ-λε-λύ-κ-ης
	3	λέ-λυ-κ-ε(ν)	ἐ-λε-λύ-κ-ει(ν)
	D 2	λε-λύ-κ-ατον	ἐ-λε-λύ-κ-ετον
	3	λε-λύ-κ-ατον	ἐ-λε-λυ-κ-έτην
	P 1	λε-λύ-κ-αμεν	ἐ-λε-λύ-κ-εμεν
	2	λε-λύ-κ-ατε	ἐ-λε-λύ-κ-ετε
3	λε-λύ-κ-ᾱσι(ν)	ἐ-λε-λύ-κ-εσαν	
<i>strong</i> <i>aorist</i>	Wanting in vowel-stems. Has the same endings as imperfect in indicative and as the present in other moods		
<i>strong</i> <i>perf. and</i> <i>pluperfect</i>	Wanting in vowel-stems. Have the same endings as weak perfect and pluperfect respectively		

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent.*

IN Ω

ACTIVE VOICE

verb-stem λυ

SUBJUNCTIVE	OPTATIVE
λύ-σ-ω	λύ-σ-αιμι
λύ-σ-ῃς	λύ-σ-εῖας
λύ-σ-ῃ	λύ-σ-εῖε(ν)
λύ-σ-ῃτων	λύ-σ-αιτων
λύ-σ-ῃτων	λύ-σ-αίτην
λύ-σ-ωμεν	λύ-σ-αιμεν
λύ-σ-ῃτε	λύ-σ-αῖτε
λύ-σ-ωσι(ν)	λύ-σ-εῖαν
λε-λύ-κ-ω	λε-λύ-κ-οιμι
λε-λύ-κ-ῃς	λε-λύ-κ-οῖς
λε-λύ-κ-ῃ	λε-λύ-κ-οι
λε-λύ-κ-ῃτων	λε-λύ-κ-οιτων
λε-λύ-κ-ῃτων	λε-λυ-κ-οίτην
λε-λύ-κ-ωμεν	λε-λύ-κ-οιμεν
λε-λύ-κ-ῃτε	λε-λύ-κ-οῖτε
λε-λύ-κ-ωσι(ν)	λε-λύ-κ-οιεν

## AORIST IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2 λύ-σ-ον	λύ-σ-ατον	λύ-σ-ατε
3 λῦ-σ-άτω	λῦ-σ-άτων	λῦ-σ-άντων

## INFINITIVE

<i>aorist</i>	<i>perfect</i>
λυ-σ-αι	λε-λυ-κ-έναι

## PARTICIPLES

<i>aorist</i>	<i>perfect</i>
λύ-σ-ας, λύ-σ-ᾶσα,	λε-λυ-κώς, λε-λυ-κῖα,
λύ-σ-αν	λε-λυ-κός

## VERBS

## VOWEL-STEMS. I. Uncontracted

*λύομαι, I loose*

TENSES		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present</i>	S 1	λύ-ομαι	ἐ-λυ-όμην
<i>and</i>	2	λύ-ει	ἐ-λύ-ου
<i>imperfect,</i>	3	λύ-εται	ἐ-λύ-ετο
<i>stem λῦ</i>	D 2	λύ-εσθον	ἐ-λύ-εσθον
	3	λύ-εσθον	ἐ-λυ-έσθην
	P 1	λυ-όμεθα	ἐ-λυ-όμεθα
	2	λύ-εσθε	ἐ-λύ-εσθε
	3	λύ-ονται	ἐ-λύ-οντο
<i>future,</i>	S 1	λύ-σ-ομαι	
<i>stem λῦσ</i>	2	λύ-σ-ει	
	3	λύ-σ-εται	
	D 2	λύ-σ-εσθον	
	3	λύ-σ-εσθον	
	P 1	λυ-σ-όμεθα	
	2	λύ-σ-εσθε	
	3	λύ-σ-ονται	

## IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2 λύ-ου	λύ-εσθον	λύ-εσθε
3 λῦ-έσθω	λυ-έσθων	λυ-έσθων

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent*

## IN Ω

## MIDDLE VOICE

*for myself*

SUBJUNCTIVE	OPTATIVE
<i>λύ-ωμαι</i> <i>λύ-ῃ</i> <i>λύ-ηται</i> <i>λύ-ησθον</i> <i>λύ-ησθον</i> <i>λύ-όμεθα</i> <i>λύ-ησθε</i> <i>λύ-ωνται</i>	<i>λύ-οίμην</i> <i>λύ-οιο</i> <i>λύ-οιτο</i> <i>λύ-οισθον</i> <i>λύ-οίσθην</i> <i>λύ-οίμεθα</i> <i>λύ-οισθε</i> <i>λύ-οιντο</i>
	<i>λύ-σ-οίμην</i> <i>λύ-σ-οιο</i> <i>λύ-σ-οιτο</i> <i>λύ-σ-οισθον</i> <i>λύ-σ-οίσθην</i> <i>λύ-σ-οίμεθα</i> <i>λύ-σ-οισθε</i> <i>λύ-σ-οιντο</i>

## INFINITIVE

*present**λύ-εσθαι**future**λύ-σ-εσθαι*

## PARTICIPLES

*present**λύ-όμενος, -η, -ον**future**λύ-σ-όμενος, -η, -ον*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

## VERBS

## VOWEL-STEMS. I. Uncontracted

λύομαι, *I loose*,

TENSES		INDICATIVE	
<i>weak</i> <i>aorist</i> , stem λῡσ	S 1 2 3 D 2 3 P 1 2 3		<i>aorist</i> ἐ-λῡ-σ-άμην ἐ-λῡ-σ-ω ἐ-λῡ-σ-ατο ἐ-λῡ-σ-ασθον ἐ-λῡ-σ-άσθην ἐ-λῡ-σ-άμεθα ἐ-λῡ-σ-ασθε ἐ-λῡ-σ-αντο
<i>perfect</i> <i>and</i> <i>pluperfect</i> , stem λελυ	S 1 2 3 D 2 3 P 1 2 3	<i>perfect</i> λέ-λυ-μαι λέ-λυ-σαι λέ-λυ-ται λέ-λυ-σθον λέ-λυ-σθον λε-λύ-μεθα λέ-λυ-σθε λέ-λυ-νται	<i>pluperfect</i> ἐ-λε-λύ-μην ἐ-λέ-λυ-σο ἐ-λέ-λυ-το ἐ-λέ-λυ-σθον ἐ-λε-λύ-σθην ἐ-λε-λύ-μεθα ἐ-λέ-λυ-σθε ἐ-λέ-λυ-ντο
<i>future</i> <i>perfect</i> , stem λελυσ	S 1 2	λε-λύ-σ-ομαι λε-λύ-σ-ει, &c.	
<i>strong aorist</i>		wanting in vowel-stems	

## IMPERATIVE

	<i>singular</i>	<i>dual</i>	<i>plural</i>
<i>aorist</i> {	2. λῡ-σ-αι 3. λῡ-σ-άσθω	λῡ-σ-ασθον λῡ-σ-άσθων	λῡ-σ-ασθε λῡ-σ-άσθων
<i>perfect</i> {	2. λέ-λυ-σο 3. λε-λύ-σθω	λέ-λυ-σθον λε-λύ-σθων	λέ-λυ-σθε λε-λύ-σθων

## IN Ω

## MIDDLE VOICE

*for myself*

SUBJUNCTIVE	OPTATIVE
λύ-σ-ωμαι λύ-σ-η λύ-σ-ηται λύ-σ-ησθον λύ-σ-ησθον λῦ-σ-ώμεθα λύ-σ-ησθε λύ-σ-ωνται	λῦ-σ-αίμην λύ-σ-αιο λύ-σ-αιτο λύ-σ-αίσθον λῦ-σ-αίσθην λῦ-σ-αίμεθα λύ-σ-αίσθε λύ-σ-αιντο
λε-λυ-μένος ᾧ ῆς ῆ λε-λυ-μένω ῆτον ῆτον λε-λυ-μένοι ᾧμεν ῆτε ᾧσι(ν)	λε-λυ-μένος εἶην εἶης εἶη λε-λυ-μένω εἶτον εἶτην λε-λυ-μένοι εἶμεν εἶτε εἶεν
	λε-λυ-σ-οίμην λε-λύ-σ-οιο, &c.

## INFINITIVE

<i>aorist</i>	<i>perfect</i>	<i>future perfect</i>
λύ-σ-ασθαι	λε-λύ-σθαι	λε-λύ-σ-εσθαι

## PARTICIPLES

<i>aorist</i>	<i>perfect</i>	<i>future perfect</i>
λῦ-σ-άμενος, η, ον	λε-λυ-μένος, η, ον	wanting

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent*

## VERBS

VOWEL-STEMS. I Uncontracted  
 identical with the middle except in  
 λύομαι,

TENSES		INDICATIVE
<i>weak</i>	S 1	ἐ-λύ-θ-ην
<i>aorist,</i>	2	ἐ-λύ-θ-ης
<i>stem</i>	3	ἐ-λύ-θ-η
λυθ	D 2	ἐ-λύ-θ-ητον
	3	ἐ-λυ-θ-ήτην
	P 1	ἐ-λύ-θ-ημεν
	2	ἐ-λύ-θ-ητε
	3	ἐ-λύ-θ-ησαν
<i>weak</i>	S 1	λυ-θήσ-ομαι
<i>future,</i>	2	λυ-θήσ-ει, &c.
<i>stem</i> λυθησ		
<i>strong aorist</i>	Wanting in vowel-stems. Has the same endings as weak aorist	
<i>strong future</i>	Wanting in vowel-stems. Has the same endings as weak future	

## IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. λύ-θ-ητι	λύ-θ-ητον	λύ-θ-ητε
3. λυ-θ-ήτω	λυ-θ-ήτων	λυ-θ-έντων

*Obs.*—The termination of the second person singular imperative of the strong aorist passive is -θι.

## Verbal adjectives

λυ-τός, λυ-τή, λυ-τόν, *able, or fit to loose, or to be loosed.*  
 λυ-τέος, λυ-τέα, λυ-τέον, *necessary to be loosed.*

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent*

## IN Ω

## PASSIVE VOICE

aorist and tenses derived from aorist

*I am loosed*

SUBJUNCTIVE	OPTATIVE
λυ-θ-ῶ	λυ-θ-εῖην
λυ-θ-ῆς	λυ-θ-εῖης
λυ-θ-ῇ	λυ-θ-εῖη
λυ-θ-ῆτον	λυ-θ-εῖτον
λυ-θ-ῆτων	λυ-θ-εῖτην
λυ-θ-ῶμεν	λυ-θ-εῖμεν
λυ-θ-ῆτε	λυ-θ-εῖτε
λυ-θ-ῶσι(ν)	λυ-θ-εῖεν
	λυ-θησ-οίμην
	λυ-θήσ-οιο, &c.

*aorist*

## INFINITIVE

*weak future*

λυ-θ-ῆναι

λυ-θήσ-εσθαι

## PARTICIPLES

*aorist**future*

λυ-θ-είς, λυ-θείσα, λυ-θέν

λυ-θ-ησόμενος, η, ον

## THE AUGMENT

The ε which is prefixed in the historical tense of the indicative mood of λύω is called the augment. All verbs beginning in a consonant have an augment of this form. It is called the syllabic augment.

When a verb begins with a vowel, the vowel is lengthened in the historical tenses of the indicative mood. Thus

α becomes η	ι becomes ῑ	συ becomes ην
ε „ η	υ „ ῡ	οι „ φ
ο „ ω	αι „ η̄	ευ „ ην

This is called the temporal augment

η, ω, ῑ, ῡ, and ει, ου, remain without augment.

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN Ω

## VOWEL-STEMS. II. Contracted

## ACTIVE VOICE

τιμάω, contracted τιμῶ, *I honour*; ποιέω, contracted ποιῶ, *I make*; δηλόω, contracted δηλῶ, *I show*

## PRESENT AND IMPERFECT TENSES

S 1	τιμῶ	ποιῶ	δηλῶ
2	τιμᾶς	ποιεῖς	δηλοῖς
3	τιμᾶ	ποιεῖ	δηλοῖ
D 2	τιμᾶτον	ποιεῖτον	δηλοῦτον
3	τιμᾶτον	ποιεῖτον	δηλοῦτον
P 1	τιμῶμεν	ποιοῦμεν	δηλοῦμεν
2	τιμᾶτε	ποιεῖτε	δηλοῦτε
3	τιμῶσι(ν)	ποιοῦσι(ν)	δηλοῦσι(ν)
S 1	ἐτίμων	ἐποιοῦν	ἐδήλουν
2	ἐτίμᾶς	ἐποίεις	ἐδήλους
3	ἐτίμᾶ	ἐποίει	ἐδήλου
D 2	ἐτίμᾶτον	ἐποιεῖτον	ἐδηλοῦτον
3	ἐτίμᾶτην	ἐποιεῖτην	ἐδηλούτην
P 1	ἐτίμῶμεν	ἐποιοῦμεν	ἐδηλοῦμεν
2	ἐτίμᾶτε	ἐποιεῖτε	ἐδηλοῦτε
3	ἐτίμων	ἐποιοῦν	ἐδήλουν

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN Ω

## VOWEL-STEMS. II. Contracted

## PASSIVE VOICE

*τῖμάομαι*, contracted *τῖμῶμαι*; *ποιέομαι* contracted  
*ποιοῦμαι*; *δηλόομαι* contracted *δηλοῦμαι*

## PRESENT AND IMPERFECT TENSES

S 1	<i>τῖμῶμαι</i>	<i>ποιοῦμαι</i>	<i>δηλοῦμαι</i>
2	<i>τῖμᾷ</i>	<i>ποιεῖ</i>	<i>δηλοῖ</i>
3	<i>τῖμᾶται</i>	<i>ποιεῖται</i>	<i>δηλοῦται</i>
D 2	<i>τῖμᾶσθον</i>	<i>ποιεῖσθον</i>	<i>δηλοῦσθον</i>
3	<i>τῖμᾶσθον</i>	<i>ποιεῖσθον</i>	<i>δηλοῦσθον</i>
P 1	<i>τῖμώμεθα</i>	<i>ποιούμεθα</i>	<i>δηλούμεθα</i>
2	<i>τῖμᾶσθε</i>	<i>ποιεῖσθε</i>	<i>δηλοῦσθε</i>
3	<i>τῖμῶνται</i>	<i>ποιοῦνται</i>	<i>δηλοῦνται</i>
S 1	<i>ἐτῖμώμην</i>	<i>ἐποιούμην</i>	<i>ἐδηλούμην</i>
2	<i>ἐτῖμῶ</i>	<i>ἐποιοῦ</i>	<i>ἐδηλοῦ</i>
3	<i>ἐτῖμᾶτο</i>	<i>ἐποιεῖτο</i>	<i>ἐδηλοῦτο</i>
D 2	<i>ἐτῖμᾶσθον</i>	<i>ἐποιεῖσθον</i>	<i>ἐδηλοῦσθον</i>
3	<i>ἐτῖμάσθην</i>	<i>ἐποιεῖσθην</i>	<i>ἐδηλοῦσθην</i>
P 1	<i>ἐτῖμώμεθα</i>	<i>ἐποιούμεθα</i>	<i>ἐδηλούμεθα</i>
2	<i>ἐτῖμᾶσθε</i>	<i>ἐποιεῖσθε</i>	<i>ἐδηλοῦσθε</i>
3	<i>ἐτῖμῶντο</i>	<i>ἐποιοῦντο</i>	<i>ἐδηλοῦντο</i>

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN Ω

## VOWEL-STEMS. II. Contracted

## ACTIVE VOICE

τιμάω, contracted τῖμῶ, *I honour*, ποιέω, contracted ποίῳ  
*I make*, δηλόω, contracted δηλῶ, *I show*

## SUBJUNCTIVE AND OPTATIVE MOODS

S 1	τῖμῶ	ποιῶ	δηλῶ
2	τῖμᾶς	ποιῆς	δηλοῖς
3	τῖμᾶ	ποιῇ	δηλοῖ
D 2	τῖμᾶτον	ποιῆτον	δηλῶτον
3	τῖμᾶτον	ποιῆτον	δηλῶτον
P 1	τῖμῶμεν	ποιῶμεν	δηλῶμεν
2	τῖμᾶτε	ποιῆτε	δηλῶτε
3	τῖμῶσι(ν)	ποιῶσι(ν)	δηλῶσι(ν)
S 1	τῖμῶην	ποιοίην	δηλοίην
2	τῖμῶης	ποιοίης	δηλοίης
3	τῖμῶη	ποιοίη	δηλοίη
D 2	τῖμῶτον	ποιοίτον	δηλοίτον
3	τῖμῶτην	ποιοίτην	δηλοίτην
P 1	τῖμῶμεν	ποιοίμεν	δηλοίμεν
2	τῖμῶτε	ποιοίτε	δηλοίτε
2	τῖμῶεν	ποιοίεν	δηλοίεν

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

## VERBS IN Ω

## VOWEL-STEMS. II Contracted

## PASSIVE VOICE

*τίμᾶμαι*, contracted *τίμῶμαι*, &c. &c.

## SUBJUNCTIVE AND OPTATIVE MOODS

S 1	<i>τίμᾶμαι</i>	<i>ποιῶμαι</i>	<i>δηλῶμαι</i>
2	<i>τίμᾷ</i>	<i>ποιῇ</i>	<i>δηλοῖ</i>
3	<i>τίμᾶται</i>	<i>ποιῇται</i>	<i>δηλῶται</i>
D 2	<i>τίμᾶσθον</i>	<i>ποιῇσθον</i>	<i>δηλῶσθαι</i>
3	<i>τίμᾶσθον</i>	<i>ποιῇσθον</i>	<i>δηλῶσθον</i>
P 1	<i>τίμῶμεθα</i>	<i>ποιώμεθα</i>	<i>δηλώμεθα</i>
2	<i>τίμᾶσθε</i>	<i>ποιῇσθε</i>	<i>δηλῶσθε</i>
3	<i>τίμῶνται</i>	<i>ποιῶνται</i>	<i>δηλῶνται</i>
S 1	<i>τίμῶμην</i>	<i>ποιοίμην</i>	<i>δηλοίμην</i>
2	<i>τίμῶο</i>	<i>ποιοῖο</i>	<i>δηλοῖο</i>
3	<i>τίμῶτο</i>	<i>ποιοῖτο</i>	<i>δηλοῖτο</i>
D 2	<i>τίμῶσθον</i>	<i>ποιοῖσθον</i>	<i>δηλοῖσθον</i>
3	<i>τίμῶσθην</i>	<i>ποιοῖσθην</i>	<i>δηλοῖσθην</i>
P 1	<i>τίμῶμεθα</i>	<i>ποιοίμεθα</i>	<i>δηλοίμεθα</i>
2	<i>τίμῶσθε</i>	<i>ποιοῖσθε</i>	<i>δηλοῖσθε</i>
3	<i>τίμῶντο</i>	<i>ποιοῖντο</i>	<i>δηλοῖντο</i>

*Vowels long by nature, except α and ω are marked long, unless they carry the circumflex accent*

## VERBS IN Ω

## VOWEL-STEMS. II Contracted

## ACTIVE VOICE

τιμάω, contracted τιμῶ, *I honour* : ποιέω, contracted ποιῶ.  
*I make* ; δηλόω, contracted δηλῶ, *I show*

## IMPERATIVE MOOD

S 2	τίμα̃	ποιίει	δήλου
3	τιμά̃τω	ποιείτω	δηλούτω
D 2	τιμά̃τον	ποιεῖτον	δηλούτον
3	τιμά̃των	ποιείτων	δηλούτων
P 2	τιμά̃τε	ποιεῖτε	δηλούτε
3	τιμώντων	ποιούντων	δηλούντων
INFINITIVE			
	τιμᾶν	ποιεῖν	δηλοῦν
PARTICIPLE			
	τιμών, ὦσα, τιμών	ποιών, ποιούσα, ποιούν	δηλών, δηλούσα, δηλούν

*future* τιμήσω      ποιήσω      δηλώσω  
*perfect* τετίμηκα      πεποίηκα      δεδήλωκα

*Vowels long by nature, except υ, and ω, are marked long, unless they carry the circumflex accent*

## VERBS IN Ω

## VOWEL-STEMS. II Contracted

## PASSIVE VOICE

*τίμάομαι*, contracted *τῖμῶμαι*, &c. &c.

## IMPERATIVE MOOD

S 2	τῖμῶ	ποιοῦ	δηλοῦ
3	τῖμάσθω	ποιεῖσθω	δηλούσθω
D 2	τῖμᾶσθον	ποιεῖσθον	δηλούσθον
3	τῖμάσθων	ποιεῖσθων	δηλούσθων
P 2	τῖμᾶσθε	ποιεῖσθε	δηλούσθε
3	τῖμάσθων	ποιεῖσθων	δηλούσθων
	INFINITIVE		
	τῖμᾶσθαι	ποιεῖσθαι	δηλοῦσθαι
	PARTICIPLE		
	τῖμώμενος, η, ον	ποιούμενος, η, ον	δηλούμενος, η, ον

*future*    *τῖμήσομαι*    *ποιήσομαι*    *δηλώσομαι*  
*perfect*    *τετίμημαι*    *πεποίημαι*    *δεδήλωμαι*

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN Ω

## CONSONANT-STEMS. I. In palatals

πλέκω, *I plait*; πλάττω, *I do*; παρίπτω, *I confuse*. VERBAL-STEMS πλεκ, πρᾶγ, παραχ

ACTIVE VOICE						
PRESENT	FUTURE	AORIST	PERFECT			
πλέκ-ω πρίττ-ω τάρπττ-ω	πλέξ-ω πράξ-ω τάραξ-ω	ἔπλεξ-α (weak) ἔπραξ-α (weak) ἔτάραξ-α (weak)	πέπλεχ-α (weak) πέπραχ-α (weak) τετάραχ-α (weak)			
MIDDLE AND PASSIVE VOICES						
PRESENT	FUTURE	AOR. MID WEAK	PERFECT	FUTURE PERF.	AORIST PASSIVE	FUT. PASSIVE
πλέκ-ομαι πρίττ-ομαι τάρπττ-ομαι	πλέξ-ομαι πράξ-ομαι τάραξ-ομαι	ἔπλεξ-άμην ἔπραξ-άμην ἔτάραξ-άμην	πέπλεχ-μαι πέπραχ-μαι τετάραχ-μαι	πέπλεξ-ομαι πέπράξ-ομαι τεταράξ-ομαι	ἑπλάκ-ην (strong) ἑπράχ-θην (weak) ἑτάραχ-θην (weak)	πλευκίρ-ομαι ππραχθίρ-ομαι παραχθίρ-ομαι

## CONSONANT-STEMS. II. In dentals

ψεύδομαι, *I lie*; πείθω, *I persuade*; κομίζω, *I carry*; VERBAL-STEMS, ψευδ, πείθ, κομιδ

ACTIVE VOICE				
PRESENT	FUTURE	AORIST	PERFECT	
πέπειθ-ω κομίζ-ω	πέπειθ-ω κομιῶ	ἔ-πεισ-α (weak) ἐ-κόμισ-α (weak)	πέ-πεικ-α (weak) κε-κόρικ-α (weak)	
MIDDLE AND PASSIVE VOICES				
PRESENT	FUTURE	AOR. MID. WEAK	PERFECT	AOR. PASS. WEAK
ψεῖδ-ομαι πέπειθ-ομαι κομίζ-ομαι	ψεῖσ-ομαι πέπεισ-ομαι κομιῶμαι	ἔ-ψευσ-άμεην ἔ-πεισ-άμεην ἐ-κομισ-άμεην	ἔ-ψευσ-μαι πέ-πεισ-μαι κε-κόμισ-μαι	ἔ-ψείσ-θην ἔ-πείσ-θην ἐ-κομισ-θην
				ψευσθήσ-ομαι πεισθήσ-ομαι κομισθήσ-ομαι

## CONSONANT-STEMS. III. In labials

πέμπω, *I send*, λείπω, *I leave*; καλύπτω, *I cover*. VERBAL-STEMS πέμπ-, λυπ-, καλυβ-

ACTIVE VOICE			
PRESENT	FUTURE	AORIST	PERFECT
πέμπ-ω λείπ-ω καλύπτ-ω	πέμψ-ω λείψ-ω καλύψ-ω	ἔ-πεμψ-α (weak) ἔ-λιπ-ον (strong) ἔ-κάλυψ-α (weak)	πέ-πομφ-α (strong) λέ-λοιπ-α (strong)
MIDDLE AND PASSIVE VOICES			
PRESENT	FUTURE	AORIST MIDDLE	PERFECT
πέμπ-ομαι λείπ-ομαι καλύπτ-ομαι	πέμψ-ομαι λείψ-ομαι καλύψ-ομαι	ἔ-πεμψ-άμην ἔ-λιπ-όμην (strong) ἔ-καλύψ-άμην	πέ-πεμ-μαι λέ-λειμ-μαι κε-κάλυμ-μαι
		FUTURE PERF.	AOR. PASS. WEAK
			FUTURE PASS. WEAK
		πε-πέμψ-ομαι λε-λείψ-ομαι κε-καλύψ-ομαι	ἔ-πέμφ-θην ἔ-λείψ-θην ἔ-καλύψ-θην
			πεμφθήσ-ομαι λειψθήσ-ομαι καλυψθήσ-ομαι

## CONSONANT-STEMS. IV. In liquids

δέρω, *I skin*; ἀγγέλλω, *I announce*; στείρω, *I sow*. VERBAL-STEMS δερ-, ἀγγελ-, στερ-

ACTIVE VOICE				
PRESENT	FUTURE	AORIST	PERFECT	
δέρω ἀγγέλλ-ω (for ἀγγελ-ι-ω) στείρ-ω (for στερ-ι-ω)	δερῶ ἀγγελῶ σπερῶ	ἔ-δερ-α ἤγγελ-α ἔ-σπερ-α	weak weak	ἤγγελκ-α } weak ἔσπευκ-α }
MIDDLE AND PASSIVE VOICES				
PRESENT	FUTURE	AOR. MID. WEAK	PERFECT	AORIST PASSIVE
δέρ-ομαι ἀγγέλλ-ομαι στείρ-ομαι	δερῶμαι ἀγγελοῖμαι σπεροῖμαι	ἐ-δερ-άμεν ἤγγειλ-άμεν ἐ-σπειρ-άμεν	δέ-δαρ-μαι ἤγγελ-μαι ἐ-σπαρ-μαι	ἐ-δάρ-ην (strong) ἤγγελ-θη' (weak) ἐ-σπάρ-ην (strong)
			δέρ-ομαι (strong) ἀγγελοῖσθαι (weak) σπαρῖσθαι (strong)	

## LIX VERBS

FIRST

*τί-θη-μι, I place.* Verb-

TENSES		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present</i>	S 1	τί-θη-μι	ἐ-τί-θη-ν
<i>and</i>	2	τί-θη-ς	ἐ-τί-θεις
<i>imperfect</i>	3	τί-θη-σι(ν)	ἐ-τί-θει
<i>stem</i>	D 2	τί-θε-τον	ἐ-τί-θε-τον
<i>τιθε</i>	3	τί-θε-τον	ἐ-τί-θέ-την
	P 1	τί-θε-μεν	ἐ-τί-θε-μεν
	2	τί-θε-τε	ἐ-τί-θε-τε
	3	τι-θέ-α-σι(ν)	ἐ-τί-θε-σαν
<i>aurist</i>	S 1		ἔ-θη-κ-α
<i>strong</i>	2		ἔ-θη-κ-ας
	3		ἔ-θη-κ-ε(ν)
<i>stem θε</i>	D 2		ἔ-θε-τον
	3		ἐ-θέ-την
	P 1		ἔ-θε-μεν
	2		ἔ-θε-τε
	3		ἔ-θε-σαν or ἔ-θη-κ-αν

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. τί-θει	τί-θε-τον	τί-θε-τε
3. τι-θέ-τω	τι-θέ-των	τι-θέ-ντων

## AORIST IMPERATIVE

2. θέ-ς	θέ-τον	θέ-τε
3. θέ-τω	θέ-των	θέ-ντων

## INFINITIVE

<i>present</i>	<i>aurist</i>
τι-θέ-ναι	θεῖ-ναι

IN -μι

CLASS

stem θε. — ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
τι-θῶ	τι-θείην
τι-θ-ῆς	τι-θείης
τι-θῇ	τι-θείη
τι-θῇ-τον	τι-θείτον
τι-θῇ-του	τι-θείτην
τι-θῶ-μεν	τι-θείμεν
τι-θῇ-τε	τι-θείτε
τι-θῶ-σι(ν)	τι-θείεν
θῶ	θείην
θῇ-ς	θείης
θῇ	θείη
θῇ-τον	θείτον
θῇ-του	θείτην
θῶ-μεν	θείμεν
θῇ-τε	θείτε
θῶ-σι(ν)	θείεν

## PARTICIPLES

*present*

τι-θεί-ς, τι-θεί-σα, τι-θέ-ν

st. τι-θε-ντ

*aorist*

θεί-ς, θεί-σα, θέ-ν

st. θε-ντ

*future*

θήσω

*perfect*

τέθεικα

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS

## FIRST

τί-θη-μι, *I place*. Verb-stem *θε*

TENSES		INDICATIVE	
<i>present</i>	S 1	<i>present</i> τί-θε-μαι	<i>imperfect</i> ἐ-τι-θέ-μην
<i>and</i>	2	τί-θε-σαι	ἐ-τί-θε-σο
<i>imperfect</i>	3	τί-θε-ται	ἐ-τί-θε-το
<i>stem</i>	D 2	τί-θε-σθον	ἐ-τί-θε-σθον
τιθε	3	τί-θε-σθον	ἐ-τι-θέ-σθην
	P 1	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τί-θε-νται	ἐ-τί-θε-ντο
<i>strong</i>			ἐ-θέ-μην
<i>arist</i>			ἐ-θον
<i>stem</i>			ἐ-θε-το
θε			&c as imperfect

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. τί-θε-σο	τί-θε-σθον	τί-θε-σθε
3. τι-θέ-σθω	τι-θέ-σθων	τι-θέ-σθων

## AORIST IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. θοῦ	3. θέ-σθον	θέ-σθε
3. θέσθω	3. θέσθων	θέ-σθων

## INFINITIVE

<i>present</i>	<i>aorist</i>
τί-θε-σθαι	θέ-σθαι

IN -μι

CLASS •

MIDDLE AND PASSIVE VOICE

SUBJUNCTIVE	OPTATIVE
τι-θῶ-μαι τι-θῇ τι-θῇ-ται τι-θῇ-σθον τι-θῇ-σθον τι-θῶ-μεθα τι-θῇ-σθε τι-θῶ-νται	τι-θεί-μην τι-θεί-ο τι-θεί-το τι-θεί-σθου τι-θεί-σθην τι-θεί-μεθα τι-θεί-σθε τι-θεί-ντο
θῶ-μαι θῇ θῇ-ται &c. as present	θεί-μην θεί-ο θεί-το &c as present

## PARTICIPLES

*present*  
 τι-θέ-μενος, η, ον

*aorist*  
 θέ-μενος, η, ον

*aorist passive, ἐπέθην. weak future passive, τεθήσομαι.*  
*perfect middle, τέθειμαι.*

*Obs.*—ἵ-η-μι, *I send* (verb-stem ἵ), is inflected throughout like τί-θη-μι.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS

FIRST CLASS.—ἵστημι, *I make to stand*

TENSES		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present</i>	S 1	ἵστημι	ἵστην
<i>and</i>	2	ἵστης	ἵστης
<i>imperfect</i>	3	ἵστησι(ν)	ἵστη
<i>stem</i>	D 2	ἵστατον	ἵστιάτον
<i>ἵστα</i>	3	ἵστατον	ἵστάτην
	P 1	ἵσταμεν	ἵσταμεν
	2	ἵστατε	ἵστατε
	3	ἵστασιν(ν)	ἵστασαν
<i>strong</i>	S 1		ἔστην
<i>aorist</i>	2		ἔστης
<i>stem</i>	3		ἔστη
<i>στα</i>	D 2		ἔστητον
	3		ἑστήτην
	P 1		ἔστημεν
	2		ἔστητε
	3		ἔστησαν

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. ἵστη	ἵστατον	ἵστατε
3. ἵστάτω	ἵστάτων	ἵσάτων

## AORIST IMPERATIVE.

2. στήθι	στήτον	στήτε
3. στήτω	στήτων	στάτων

## INFINITIVE

<i>present</i>	<i>aorist</i>
ἵσάσθαι	στήναι

IN -μι

Verb-stem *στα*.—ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
<i>ἰ-στῶ</i>	<i>ἰ-σταίην</i>
<i>ἰ-στῇ-ς</i>	<i>ἰ-σταίης</i>
<i>ἰ-στῇ</i>	<i>ἰ-σταίη</i>
<i>ἰ-στῇ-τον</i>	<i>ἰ-σταίτων</i>
<i>ἰ-στῇ-τον</i>	<i>ἰ-σταίτην</i>
<i>ἰ-στῶ-μεν</i>	<i>ἰ-σταίμεν</i>
<i>ἰ-στῇ-τε</i>	<i>ἰ-σταίτε</i>
<i>ἰ-στῶ-σι(ν)</i>	<i>ἰ-σταίεν</i>
<i>στῶ</i>	<i>σταίην</i>
<i>στῇ-ς</i>	<i>σταίης</i>
<i>στῇ</i>	<i>σταίη</i>
<i>στῇ-τον</i>	<i>σταίτων</i>
<i>στῇ-τον</i>	<i>σταίτην</i>
<i>στῶ-μεν</i>	<i>σταίμεν</i>
<i>στῇ-τε</i>	<i>σταίτε</i>
<i>στῶ-σι(ν)</i>	<i>σταίεν</i>

## PARTICIPLES

*present*

*ἰ-στά-ς, ἰ-στά-σα, ἰ-σάν*  
stem, *ἰ-σταντ*

*aorist*

*στά-ς, στά-σα, σάν*  
stem, *σταντ*

*future, στήσω. weak aorist, ἔστησα. perfect, ἔστηκα.*

In the present, future, and weak aorist the meaning is transitive, *make to stand*; but in strong aorist and perfect intransitive, *I stood* and *I stand*.

*Forais long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS

## FIRST

*ἵ-στη-μι, I make*

## MIDDLE AND

TENSES		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present</i>	S 1	ἵ-στα-μαι	ἵ-στά-μην
<i>and</i>	2	ἵ-στα-σαι	ἵ-στα-σο
<i>imperfect</i>	3	ἵ-στα-ται	ἵ-στα-το
<i>stem</i>	D 2	ἵ-στα-σθον	ἵ-στα-σθον
<i>ἵστα</i>	3	ἵ-στα-σθον	ἵ-στά-σθην
	P 1	ἵ-στά-μεθα	ἵ-στά-μεθα
	2	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στα-νται	ἵ-στα-ντο
<i>strong aorist</i>		wanting	

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. ἵ-στα-σο	ἵ-στα-σθον	ἵ-στα-σθε
3. ἵ-στά-σθω	ἵ-στά-σθων	ἵ-στά-σθων

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

IN -μι

CLASS

to stand. Verb-stem *στα*

PASSIVE VOICE

SUBJUNCTIVE	OPTATIVE
<i>ἰ-στῶ-μαι</i>	<i>ἰ-σταί-μην</i>
<i>ἰ-στῇ</i>	<i>ἰ-σταῖ-ο</i>
<i>ἰ-στῇ-ται</i>	<i>ἰ-σταῖ-το</i>
<i>ἰ-στῇ-σθον</i>	<i>ἰ-σταῖ-σθον</i>
<i>ἰ-στῇ-σθον</i>	<i>ἰ-σταί-σθην</i>
<i>ἰ-στώ-μεθα</i>	<i>ἰ-σταί-μεθα</i>
<i>ἰ-στῇ-σθε</i>	<i>ἰ-σταῖ-σθε</i>
<i>ἰ-στῶ-νται</i>	<i>ἰ-σταῖ-ντο</i>
wanting	

PRESENT INFINITIVE

PRESENT PARTICIPLES

*ἰ-στα-σθαι**ἰ-στά-μενος, η, ον**future, στήσομαι. weak aorist passive, ἐστάθην.**weak future passive, σταθήσομαι**ἐστησάμην, the weak aorist middle, is always transitive*

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS

## FIRST

*δί-δω-μι, I offer*

TENSES		INDICATIVE	
		<i>present</i>	<i>imperfect</i>
<i>present</i>	S 1	δί-δω-μι	ἐ-δί-δουν
<i>dual</i>	2	δί-δω-ς	ἐ-δί-δους
<i>imperfect</i>	3	δί-δω-σι(ν)	ἐ-δί-δου
<i>stem</i>	D 2	δί-δο-τον	ἐ-δί-δο-τον
<i>διδω</i>	3	δί-δο-τον	ἐ-δι-δό-την
	P 1	δί-δο-μεν	ἐ-δί-δο-μεν
	2	δί-δο-τε	ἐ-δί-δο-τε
	3	δι-δό-ασι(ν)	ἐ-δί-δο-σαν
		<i>weak</i>	<i>strong</i>
<i>aorist</i>	S 1	ἔ-δω-κ-α	—
<i>stem</i>	2	ἔ-δω-κ-ας	—
<i>δο</i>	3	ἔ-δω-κ-ε	—
	D 2	—	ἔ-δο-τον
	3	—	ἐ-δό-την
	P 1	ἐ-δώ-κ-αμεν	ἔ-δο-μεν
	2	ἐ-δώ-κ-ατε	ἔ-δο-τε
	3	ἔ-δω-κ-αν	ἔ-δο-σαν

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. δί-δου	δί-δο-τον	δί-δο-τε
3. δι-δό-τω	δι-δό-των	δι-δό-ντων

## AORIST IMPERATIVE

2. δό-ς	δό-τον	δό-τε
3. δό-τω	δό-των	δό-ντων

Vowels long by nature, except *ε* and *ω*, are marked long, unless they carry the circumflex accent.

IN -μι

CLASS

Verb-stem δο.—ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
δι-δῶ δι-δῶ-ς δι-δῶ δι-δῶ-τον δι-δῶ-τον δι-δῶ-μεν δι-δῶ-τε δι-δῶ-σι(ν)	δι-δοίην δι-δοίης δι-δοίη δι-δοίτον δι-δοίτην δι-δοίμεν δι-δοίτε δι-δοίεν
δῶ δῶ-ς δῶ δῶ-τον δῶ-τον δῶ-μεν δῶ-τε δῶ-σι(ν)	δοίην δοίης δοίη δοίτον δοίτην δοίμεν δοίτε δοίεν

## INFINITIVE

*present*  
 δι-δόν-αι

*aorist*  
 δοῦν-αι

## PARTICIPLES

*present*  
 δι-δού-ς, δι-δοῦ-σα, δι-δό-ν  
 stem δι-δο-ντ

*aorist*  
 δοῦ-ς, δοῦ-σα, δό-ν  
 stem δο-ντ

*future*, δώσω.    *perfect*, δέδωκα.

## VERBS

## FIRST

*δί-δα-μι, I offer*

## MIDDLE

TENSES		INDICATIVE	
<i>present</i> <i>and</i> <i>imperfect</i> stem διδο	S	<i>present</i>	<i>imperfect</i>
		δί-δο-μαι	ἐ-δι-δό-μην
		δί-δο-σαι	ἐ-δί-δο-σο
	3	δί-δο-ται	ἐ-δί-δο-το
	D	δί-δο-σθον	ἐ-δί-δο-σθον
		δί-δο-σθην	ἐ-δι-δό-σθην
	P	δι-δό-μεθα	ἐ-δι-δό-μεθα
		δί-δο-σθε	ἐ-δί-δο-σθε
		δί-δο-νται	ἐ-δί-δο-ντο
<i>strong aorist</i> stem δο			ἐ-δό-μην
			ἔ-δον
			ἔ-δο-το
			etc. as imperf.

## PRESENT IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. δί-δο-σο	δί-δο-σθον	δί-δο-σθε
3. δι-δό-σθω	δι-δό-σθων	δι-δό-σθων

## AORIST IMPERATIVE

δοῦ	δό-σθω	&c. as present
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*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

IN -μι

CLASS

Verb-stem δο

VOICE

SUBJUNCTIVE	OPTATIVE
δι-εῶ-μαι	δι-δοί-μην
δι-δῷ	δι-δοῖ-ο
δι-δῶ-ται	δι-δοῖ-το
δι-δῶ-σθον	δι-δοῖ-σθον
δι-δῶ-σθον	δι-δοῖ-σθην
δι-δῶ-μεθα	δι-δοῖ-μεθα
δι-εῶ-σθε	δι-δοῖ-σθε
δι-δῶ-νται	δι-δοῖ-ντο
δῶ-μαι	δοί-μην
δῷ	δοῖ-ο
δῶ-ται	δοῖ-το
etc as present	etc. as present

## INFINITIVE

present  
δι-δο-σθαι

aorist  
δό-σθαι

## PARTICIPLES

present  
δι-δό-μενος, η, ον

aorist  
δό-μενος, η, ον

perfect δέδομαι weak aorist passive, ἐδόθην. weak  
future passive, δοθήσομαι.

*Fowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## VERBS IN -μι

The forms of the verb *εἶμι*, *I shall go* (verb-stem *ι*) are as follows :—

		INDICATIVE		SUBJUNCTIVE	OPTATIVE
		<i>present</i>	<i>imperfect</i>		
S	1	εἶ-μι	ἦα	ἴω	ἴοιμι
	2	εἶ	ἦεισθα	ἴης	ἴοις
	3	εἶ-σι(ν)	ἦει(ν)	ἴη	ἴοι
D	2	ἴ-τον	ἦτον	ἴητον	ἴοιτον
	3	ἴ-τον	ἦτην	ἴητον	ἴοίτην
P	1	ἴ-μεν	ἦμεν	ἴωμεν	ἴοιμεν
	2	ἴ-τε	ἦτε	ἴητε	ἴοιτε
	3	ἴ-ᾶσι(ν)	ἦσαν	ἴωσι(ν)	ἴοιεν

## IMPERATIVE

<i>singular</i>	<i>dual</i>	<i>plural</i>
2. ἴθι	ἴτον	ἴτε
3. ἴτω	ἴτων	ἴντων

## INFINITIVE

ἰέναι

## PARTICIPLE

ἰών, ἰούσα, ἰόν (st. ἰοντ)

Late and incorrect forms for this imperfect are, *singular* (1) ἦειν (2) ἦεις. *dual* ἦειτον, ἦείτην. *plural* ἦειμεν, ἦειτε, ἦεσαν.

*Vowels long by nature, except ε and ω, are marked long, unless they carry the circumflex accent.*

VERBS IN *-μι*

SECOND CLASS — Verbs which form the present stem by adding *νν* to the pure stem.

*δείκ-νν-μι, I show.* pure stem, *δεικ.* present-stem, *δεικ-νν*

	<i>present indic. active</i>	<i>present indic. mid. and pass.</i>
<i>sing.</i>	$\left\{ \begin{array}{l} \text{δείκ-νῦ-μι} \\ \text{δείκ-νῦ-ς} \\ \text{δείκ-νν-σι(ν)} \end{array} \right.$	$\left\{ \begin{array}{l} \text{δείκ-νν-μαι} \\ \text{δείκ-νν-σαι} \\ \text{δείκ-νν-ται} \end{array} \right.$
<i>dual</i>	$\left\{ \begin{array}{l} \text{δείκ-νν-τον} \\ \text{δείκ-νν-τον} \end{array} \right.$	$\left\{ \begin{array}{l} \text{δείκ-νν-σθον} \\ \text{δείκ-νν-σθον} \end{array} \right.$
<i>plur.</i>	$\left\{ \begin{array}{l} \text{δείκ-νν-μεν} \\ \text{δείκ-νν-τε} \\ \text{δεικ-νύ-ᾱσι(ν)} \end{array} \right.$	$\left\{ \begin{array}{l} \text{δεικ-νύ-μεθα} \\ \text{δείκ-νν-σθε} \\ \text{δείκ-νν-νται} \end{array} \right.$
	<i>imperfect</i>	<i>imperfect</i>
	<i>ἐ-δείκ-νῦ-ν, etc.</i>	<i>ἐ-δεικ-νύ-μην, etc.</i>
	<i>imperative</i>	<i>imperative</i>
	<i>δείκ-νῦ, etc.</i>	<i>δείκ-νν-σο, etc.</i>

Infinitive active *δεικ-νύ-ναι*. middle *δείκ-νν-σθαι*. The other tenses and moods are like those of verbs in *-ω*. Subjunctive *δεικ-νύ-ω*, etc.: and even in the present and imperfect indicative and the imperative, forms like *δεικ-νύ-εις* for *δείκ-νῦ-ς* are very common.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## PREPOSITIONS.

The more common prepositions and their simplest meanings.

## A.—PREPOSITIONS WITH ONE CASE.

- I. With the accusative : εἰς (archaic and poetical ἐς).
- II. With the genitive : ἀντί, ἀπό, ἐκ, πρό.
- III. With the dative : ἐν and σύν.

## I. WITH THE ACCUSATIVE.

- (1) εἰς (Latin *in* with the accusative), *to, into*.
  - (a) Of place : ἔφυγον εἰς Ἀθῆνας, *they fled to Athens*.
  - (b) Of time : εἰς ἑσπέραν, *towards evening*.
  - (c) Of measure : εἰς δι᾽κοσίου, *up to two hundred*.
- (2) Two other prepositions in this class you will once and again meet with : ὧς, *to* (always used with a personal object), and ἀνύ, *up, along*.

## II. WITH THE GENITIVE.

- (1) ἀντί, *in place of, for*. χρῦσός ἀντὶ χόλκου, *gold instead of bronze*.

Compounded with a verb it conveys the notion of an action counter to some other action.

- (2) ἀπό, *from, away from*.
  - (a) Of place : ἀπ' Ἀθηνῶν, *from Athens*.
  - (b) Of time : ἀπ' ἐκείνης τῆς ἡμέρας, *from that day*.

Compounded with verbs it has besides this meaning also that of *back*—ἀπιέναι, *go away from*; ἀποδιδόναι, *give back*.

- (3) ἐκ, before vowels ἐξ, *out of, from*.
  - (a) Of place : ἐξ Ἀθηνῶν, *out of Athens*.
  - (b) Of time : ἐκ τούτου, *after this*.
  - (c) Of origin : ἐκ Διός, *from Zeus*.

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Compounded with verbs, usually carries the notion of removal from or out of.

(4) **πρό**, *before, for*

(a) Of place: *πρὸ τῶν θυρῶν*, *before the door*

(b) Of time: *πρὸ τῆς εἰρήνης*, *before the peace*

(c) Of preference: *πρὸ τοῦτων*, *sooner than this*

These meanings are all found in compounds

### III WITH THE DATIVE.

(1) **ἐν** (Latin *in* with the ablative), *in*, in answers to the question *where?*

(a) Of place: *ἐν Ἀθήναις*, *in Athens*.

(b) Of time: *ἐν τῇ ἐορτῇ*, *in the feast*.

Compounded with verbs it has most frequently this sense.

2) **σύν** (earlier and in poets *ξύν*), *with*, common in poetry, but in Attic prose only in a few phrases, its place being taken by *μετά*.

This preposition, however (and not *μετό*), is used to compound with simple verbs to add the idea of association or fellowship.

### B.—PREPOSITIONS WITH TWO CASES.

#### Genitive and Accusative.

(1) **διά**, *through*.

#### I. With the GENITIVE (Latin *per*)—

(a) Of place: *διὰ τῆς πολεμίας χώρας*, *through the enemy's country*; but also often *at an interval of*, as *διὰ πολλοῦ*, *at a long interval*.

(b) Of time: *δι' ἡμέρας ὅλης*, *through the whole day*, but also commonly *at an interval of*, as *διὰ πολλοῦ*, *at a long interval*.

(c) Instrumental: *δι' ἀγγέλου*, *by a messenger*.

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II. With the ACCUSATIVE (Latin *propter*)—

διὰ νόσον, *owing to illness*; δι' ἐμέ, *owing to me*.

Compounded with verbs it adds the meanings

(1) *thoroughly, right through*, or (2) *parting* (Latin *dis*).

(2) **κατά**, *down*.

## I. With the GENITIVE—

(a) Of place: *κατὰ τῶν πετρῶν*, *down from the rocks*; *κατὰ τῶν χειρῶν*, *down over the hands*, *κατὰ γῆς* *ἵεναι*, *to go under the earth*.

(b) Metaphorically: *κατὰ Φιλίππου ψεύδεσθαι*, *to tell lies against Philip*.

## II. With the ACCUSATIVE—

(a) Of place—most general in its meaning: *κατὰ γῆν καὶ κατὰ θάλατταν*, *by land and sea*; *κατὰ τὸ δεξιὸν κέρας*, *at the place where the right wing was, on the right wing*.

(b) Of time—most general in its meaning: *κατ' ἐκείνον τὸν χρόνον*, *about that time*.

(c) Metaphorically: *κατὰ τοὺς νόμους*, *according to the laws*.

Compounded with verbs it adds the meanings of *downwards* and *against*, and also sometimes gives a transitive force to an intransitive verb, as *σιωπᾶν*, *to be silent*, but *κατασιωπᾶν*, *to silence*.

(3) **ὑπέρ**, *over*.

## I. With the GENITIVE—

(a) Of place: *ὑπὲρ κεφαλῆς*, *over-head*.

(b) On behalf of: *ὑπὲρ τῆς πατρίδος*, *for one's country's sake*.

## II. With the ACCUSATIVE—

*Beyond* in various relations: *ὑπὲρ τὴν θάλατταν οἰκεῖν*, *to live beyond seas*, *ὑπὲρ δύναμιν*, *beyond one's power*, etc.

*Vowels long by nature, except  $\alpha$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

Compounded with verbs it adds all these senses to the simple verb.

(4) *μετά*.

I. With the GENITIVE, *with, together with*—

*μετὰ τοῦ Φιλίππου ἦν, he was with Philip; μετ' ἐλπίδος, with hope.*

II. With the ACCUSATIVE, *after*—

*μετὰ τὰ Μηδικά, after the Persian war.*

When it is desired to add to a simple verb the notion of participation or fellowship, *σύν*, not *μετά*, is used; e.g. *συναποθνήσκειν, to die with*, but *he died with his friends συναπέθανε μετὰ τῶν ἐταίρων*

C.—PREPOSITIONS WITH THREE CASES.

(1) *ἀμφί*.

I. With the GENITIVE—only poetical = *περί* with the genitive.

II. With the DATIVE—only poetical = *περί* with the dative.

III. With the ACCUSATIVE—

(a) Of place: *οἱ ἀμφὶ Πλατῶνα, the followers of* (lit *those around*) *Plato.*

(b) Of time. *ἀμφὶ τὸν χειμῶνα, for the winter.*

(c) With numbers. *ἀμφὶ τὰ τριάκοντα ἔτη, about thirty years.*

Compounded with verbs it most commonly adds the meaning of *around*.

(2) *ἐπί*.

I. With the GENITIVE—

(a) Of place: (1) in answers to the question *where?* of rest on, *ἐπὶ τῆς νεώς, upon the ship*; (2) in answers to the question *whither?* *ἐπὶ Κορίνθου πλεῖν, to sail in the direction of Corinth.*

Vowels long by nature, except *ι* and *ω*, are marked long, unless they carry the circumflex accent.

- (b) Of time : ἐπὶ τῶν πατέρων, *in the time of our fathers*.  
 (c) Other relations : οἱ ἐπὶ τῶν ὀπλιτῶν, *the officers of the infantry*.

## II. With the DATIVE—

- (a) Of place (rest near) . ἐπὶ τῇ θυλάττῃ οἰκεῖν, *to live by the sea*.  
 (b) Of time : ἐπὶ τούτοις, *upon (i.e. after) this*.  
 (c) Other relations : ἐφ' ἡμῖν ἐστίν, *it is in your power*, ἐπὶ τούτοις, *on these conditions* ; ἐπὶ μισθῷ στρατεύεσθαι, *to serve for hire* = ἵνα μισθοῦ τυχωσι.

## III. With the ACCUSATIVE—

- (a) Of place : (1) *motion to, upon*—ἀναβαίνειν ἐφ' ἵππον, *to get on to horse-back* ; (2) *motion over*—ἐπὶ πᾶσαν τὴν Ἑλλάδα, *over all Greece*.  
 (b) Of time : ἐπὶ πολλὸν χρόνον, *for a long time*.  
 (c) Of aim or object : ἐπὶ ξύλα πέμπειν, *to send for wood* ; ἐπὶ μάχην ἐξίεναι, *to go out to fight* = ὡς μάχωνται.

Compounded with verbs it adds the ideas of *rest on, motion over, motion against, of sequence in time, feeling at*, etc. It also often gives a transitive sense to an intransitive verb—ἰσχύειν, *to be strong* ; ἐπισχύειν, *to make strong*.

### (3) παρά.

- I. With the GENITIVE : *from the side of*. παρά τῶν Ἀθηναίων ἦκειν, *to be come from the Athenians*. παρά τοῦ πατρὸς λαμβάνει τὸν ἵππον, *he receives the horse from his father*.

- II. With the DATIVE : *by the side of*. παρά τῷ βασιλεῖ, *with the king*. In Attic prose only of persons.

- III. With the ACCUSATIVE . *to the presence of*. παρά τὸν βασιλέα ἄγειν, *to bring before the king*.

In more general senses—

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(a) Of place, *past, by*: *παρὰ τὴν πόλιν παρῆσαν*, *they went past the city*; *ἡ πᾶσα θάλατταν Μακεδονίᾳ*, *the seaboard of Macedonia*.

(b) Of time: *παρ' ὅλον τὸν βίον*, *during my whole life*.

(c) *Beyond*, and so *contrary to*: *παρὰ τοῖς νόμοις*, *contrary to the laws*.

Compounded with verbs it adds the notions of *to the side of*, *alongside*, *past*, or *amiss*.

(4) *περί*

I. With the GENITIVE: *περὶ τοῦ πρίγματος κρίνειν*, *to decide about the business*.

II. With the DATIVE: *περὶ τῇ χειρὶ δοκτύλιον ἔχει*, *he has a ring on his arm*, *θεοιδέναι περὶ τῷ χωρίῳ*, *to fear for the place*.

III. With the ACCUSATIVE—

(a) Of place: *περὶ τὸ τεῖχος μάχεσθαι*, *to fight round the wall*.

(b) Of time: *περὶ μέσος νύκτος*, *about midnight*.

(c) With numbers *περὶ τὰ ἑξήκοντα*, *about sixty*.

Compounded with verbs it adds the notion of *round*, or of *exceedingly*.

(5) *πρός*.

I. With the GENITIVE: (1) of directions, our *wards*—*πρὸς βορρᾶ*, *northwards*, *πρὸς τῆς θαλάττης*, *seaward*; (2) in adjurations—*πρὸς τῶν θεῶν*, *by the gods*.

II. With the DATIVE. (1) of place at—*πρὸς Βαβυλῶνι*, *at Babylon*, (2) in addition to—*πρὸς τούτοις*, *besides this*.

III. With the ACCUSATIVE—

(a) Of place: *πρὸς τὸν βορρᾶν*, *northwards* (as with the genitive), *ἦλθον πρὸς ἡμᾶς*, *they came to us*, *πρὸς τὸν δῆμον λέγειν*, *to speak to the people*.

(b) Of time: *πρὸς τὴν ἡμέραν ἦν*, *it was towards day*.

(c) In other relations: *πολεμοῦσι πρὸς τοὺς Ἀθηναίους*.

Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent

*they make war against the Athenians.* Of comparison  
ὥσπερ πέντε πρὸς τρία, *as five to three.* \*

Compounded with verbs it adds the notion of  
*towards, of in addition, or of near.*

(6) ὑπό.

I. With the GENITIVE—

- (a) Of place: ὑπὸ γῆς, *under the earth* (a rare use).
- (b) Of the agent—the prose Greek equivalent of the  
Latin *a, ab*, with persons: ἡ πόλις ἐδόλω ὑπὸ τῶν  
Ἀθηναίων, *the city was taken by the Athenians.*

II. With the DATIVE—

- (a) Of place (rest under): ὑπὸ δένδρῳ, *under a tree.*
- (b) Of subjection: ὑπ' Ἀθηναίους ἦσαν, *they were  
subject to the Athenians.*

III. With the ACCUSATIVE—

- (a) Of place (motion under): οἱ πολέμιοι ἦλθον ὑπὸ  
τείχος, *the enemy came under the wall.*
- (b) Of time: ὑπὸ νύκτα, *sub noctem, at nightfall.*

Compounded with verbs it adds the notion of  
*under, or of gradually, or of underhand.*

## PART II

### CHAPTER I

#### ON §§ I—V

1. THE forms which you have learned in the preceding part of this book belong to the Attic dialect of the Greek language. Other dialects were the Doric, the Ionic, and the Aeolic. The poems of Homer are written in the Ionic dialect, and in the history of Herodotus we see a later form of the same. The Attic is really an offshoot of the Ionic, as the Athenians who inhabited Attica belonged to the Ionian race. But Attic writers struck out a path for themselves, and by the number and excellence of their writings, gave so great importance to the refined Ionic in which they wrote that the Attic must be regarded as distinct from the Ionic. The chief writers in the Attic dialect, taken in its widest sense, were the orators Antiphon, Andocides, Lysias, Isocrates, Isaeus, Aeschines, and Demosthenes, the historians Thucydides and Xenophon, the Philosopher Plato, and the Comic poet Aristophanes. The Tragic poets Aeschylus, Sophocles, and Euripides, wrote in Attic; but in Tragedy, as in imaginative poetry generally, many words and forms of words were allowed which would have been rejected by any pure writer of prose.

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2. A very small portion of Attic literature has come down to us, but it is surprising that so much should have been preserved. For the difficulty of multiplying the copies of an ancient book was very great. All books had to be copied by scribes, and the only letters known were the large and clumsy capitals which could not be written quickly. The small or cursive letters in which Greek books are printed did not come into general use among manuscript copyists till the eighth century after Christ, or about twelve hundred years after the great Attic authors named above wrote.

3. **The Alphabet.**—You will observe that, although there are twenty-four letters, there are not twenty-four distinct sounds in the Greek alphabet. There is no essential difference of sound between epsilon and eta, omicron and omega. In fact  $\eta$  and  $\omega$  did not exist in the early Attic alphabet, but E and O served to represent both the long and the short sound of the two letters. The other three vowels have each only one letter-sign, which is used indifferently for their long and their short sound. Moreover  $\chi$  is simply  $\kappa\sigma$  and psi is  $\pi\sigma$ , and the sound of zeta might probably have been given by  $\delta\sigma$ , while  $\tau\tau$ , which is as much a double letter as  $\chi$ , psi, or zeta, has no separate character. On the other hand, gamma has two distinct sounds—a palatal and a nasal. When used as a nasal [ $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ ,  $\acute{\alpha}\gamma\kappa\acute{\epsilon}\rho\alpha$ ,  $\acute{\alpha}\gamma\chi\acute{\iota}\sigma\eta\varsigma$ ] it is sometimes called  $\acute{\alpha}\gamma\mu\alpha$ .

One letter which was in use when the *Iliad* and *Odyssey* were composed disappeared at a later time from the Greek alphabet. Its existence is proved by the metre, and in old stone records it is represented by the symbol  $F$ . It was pronounced like our  $F$  or  $V$  and has received the name digamma.

The distinction now made between  $\sigma$  and  $s$  was not known till books began to be printed in Greek. The form

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s is of course only the ordinary  $\sigma$  with the last turn directed downwards instead of upwards. When the first part of a compound word ends in sigma, s is sometimes used, as  $\pi\rho\sigma\acute{\upsilon}\gamma\omega$  [ $\pi\rho\delta\sigma$ ,  $\acute{\alpha}\gamma\omega$ ]. The form  $\eth$ , which is often used for theta, is only a shorter way of writing  $\theta$ .

4. **Vowels.**—Attic Greek had twenty-two vowel sounds, namely,  $a$ ,  $\bar{a}$ ;  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\bar{\iota}$ ;  $o$ ,  $\omega$ ;  $\upsilon$ ,  $\bar{\upsilon}$ ;  $\alpha\iota$ ,  $\epsilon\iota$ ,  $o\iota$ ;  $au$ ,  $\epsilon\upsilon$ ,  $ou$ ;  $\bar{\alpha}$ ,  $\bar{\eta}$ ,  $\bar{\varphi}$ ;  $av$ ,  $\eta v$ ,  $\upsilon$ . The diphthongs were produced by the union of the open vowels  $a$ ,  $\epsilon$ ,  $\eta$ ,  $o$ ,  $\omega$  with the narrow vowels  $\iota$  and  $\upsilon$ . When the open vowel is long the diphthong is called improper, and if the narrow vowel is iota it is written underneath the hard (iota subscript), as  $\bar{\alpha}$ ,  $\bar{\eta}$ ,  $\bar{\varphi}$ . When written in capitals,  $\varphi$ ,  $\eta$ ,  $\varphi$  appear as  $\text{AI}$ ,  $\text{HI}$ ,  $\text{OI}$ ; or if a word beginning with such a diphthong requires a capital, the iota is still brought into line, as  $\text{A}\iota\omega\eta\varsigma$  for  $\bar{\alpha}\iota\omega\eta\varsigma$ . Indeed in all but the latest manuscripts the iota which we now write subscript was written in line with the other letters (adscript). By the union of the two narrow vowels the diphthong  $\upsilon\iota$  is produced.

5. **Consonants.**—The dentals are also called linguals, which is a wider term, and in a wide sense may be said to include not only the mutes, but also  $\sigma$ ,  $\lambda$ ,  $\nu$ , and  $\rho$ . The letter  $\mu$ , though not belonging to the mutes, is a labial. We may now arrange all the consonants in three classes.

Labials	$\pi$	$\beta$	$\phi$	$\mu$
Palatals	$\kappa$	$\gamma$	$\chi$	
Linguals	$\tau$	$\delta$	$\theta$	$\sigma$ $\lambda$ $\nu$ $\rho$ .

6. **Signs.**—Besides its use to mark the absence of the spiritus asper, the sign ' is also used to indicate the elision of one vowel before another, as  $\tau\alpha\upsilon\tau' \epsilon\phi\eta$  for  $\tau\alpha\upsilon\tau\alpha \epsilon\phi\eta$ , and to show that two words have been run together, as  $\kappa\acute{\alpha}\tau\alpha$  for

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καὶ εἶτα. In the first case it is called apostrophe, in the second coronis.

In writing Greek we use the same marks as in English for diaeresis, the full stop, and the comma; but in Greek there is no note of exclamation, and the colon or semicolon is represented by · as ὥρα· while the English semicolon supplies the place of our note of interrogation, as τί ταῦτα; *what is this?* There are also three signs used to mark accent. In the sentence ἐγὼ ταῦτα λέγω, the accent of the first word is the grave, of the second the circumflex, and of the third the acute. Accents are written to the left of capitals, and on the second vowel of a diphthong, as Ὁμηρος, εὖστομος. It must be understood that all this last paragraph refers only to Greek as now written, and not at all to ancient Greek, which had no system of punctuation, and did not mark accents

## CHAPTER II

### ON § VI

7. THE real difficulty of inflexion consists in the collision of the stem and the ending. Vowels collide with vowels, and consonants with consonants to form discordant sounds. Such discordancy is removed by the four methods of contraction, assimilation, dissimilation, and vowel compensation for consonantal loss. Contraction is used in the case of vowels; by the other three methods consonants are brought into harmony.

8. **Contraction.**—The Attic dialect used contraction wherever it was possible, and in a natural way. If you

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know the first part of this Grammar well, you will have no further difficulty with contraction. But you will have noticed a few inconsistencies, and some apparent difficulties. One striking inconsistency is that in the plural of the first declension, and in neuter nouns of the second, *εα* contracts to *α* and not to *η*: as *χρῦσέας χρῦσᾶς*; *όστεα, όστᾶ*. In other cases, as in the third declension, this happens only when the *εα* is preceded by a vowel or rho, as *ὑγίης, healthy*, accusative *ὑγιᾶ* for *ὑγιέα*. In *εας*, of the accusative plural of the third declension, we find *εα* contracted to *ει*, as *πῆχεις* for *πῆχεας*, *πρέσβεις* for *πρέσβεας*.

In the dual of the third declension in Attic *εε* becomes *η*, as *ἄστη, εὐγενῆ*. In the nominative plural this happens only in masculine nouns in *εις*, as *βασιλῆς* for *βασιλέες*. It is true that the broad sound of omicron generally prevails over other sounds, but in contracted adjectives it disappears altogether before *α*, *η*, *αι*, *η*; as *διπλόα, διπλᾶ*; *διπλόη, διπλῆ*; *διπλόαι, διπλαῖ*; *διπλόη, διπλῆ*.

9. **Assimilation.**—When two mutes come together, the latter of which is a dental, the former must be changed to the same order as the dental. Before a hard dental the other mute becomes hard, before a soft dental soft, and before an aspirate it becomes aspirated, or, referring to the table on page 2, the former letter must be changed so as to be in the same vertical position as the second. Thus:—

Before *τ* palatals become *κ*, labials become *π*.

„	δ	„	„	γ,	„	β.
„	θ	„	„	χ,	„	φ.

It is to assimilation also that the following changes are due. Before *μ*, palatals become *γ*, labials *μ*, and dentals *σ*. When *ν* comes before a labial it is changed into *μ*, before a palatal into *γ*, and before *λ* and *ρ* into *λ* and *ρ*.

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Examples of these changes are—

μέμνγ-ται	to	μέμικ-ται	τέτριβ-ται	to	τέτριπ-ται
έχ-τέος	to	έκ-τέος	γέγραφ-ται	to	γέγραπ-ται
πλέκ-δην	to	πλέγ-δην	λείπ-δην	to	λείβ-δην
νύχ-δην	to	νύγ-δην	κρύφ-δην	to	κρύβ-δην
έπλέκ-θην	to	έπλέχ-θην	έπέμπ-θην	to	έπέμφ-θην
έξεύγ-θην	to	έξεύχ-θην	έτρίβ-θην	to	έτρίφ-θην
πέπλεκ-μαι	to	πέπλεγ-μαι			
τέτυχ-μαι	to	τέτυγ-μαι			
λέλειπ-μαι	to	λέλειμ-μαι			
γραφ-μή	to	γραμ-μή			
ήνυτ-μαι	to	ήνυσ-μαι			
ϊδ-μεν	to	ϊσ-μεν			
πέπειθ-μαι	to	πέπεισ-μαι			
έν-πλέκω	to	έμ-πλέκω			
έν-βάλλω	to	έμ-βάλλω			
έν-φύω	to	έμ-φύω			
έν-μίγνυμι	to	έμ-μίγνυμι			
έν-κρατής	to	έγ-κρατής			
έν-γράφω	to	έγ-γράφω			
έν-χάσκω	to	έγ-χάσκω			
έν-λείπω	to	έλ-λείπω			
συν-ρέω	to	συρ-ρέω			

10. Dissimilation.—By this is meant all such changes as *θί-θῃμι* into *τι-θῃμι*, and *λύθῃ-θι* into *λύθῃ-τι*. When a dental comes into collision with a dental, the first is changed to sigma, as *πέπειθται* to *πέπεισται*. Elision may be regarded as dissimilation extended. By elision we understand the

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simple disappearance of one of the discordant letters—as in λάμπας for λαμπαδς, and ἡγεμόσι for ἡγεμονσι.

**Compensatory lengthening.**—You already know what is meant by this. In ὁδοῦσι the second syllable is long by nature, whereas in ὁδοιτ-σι, which must have been its primitive form, the same syllable is long by position. In other words, to compensate for the loss of ντ, the vowel-sound was lengthened. In the case of α, ι, and υ the vowel simply becomes long instead of short, but ε like ο is lengthened to a diphthong, except in the dative plural of the anomalous adjective χάρις—see p. 40.

## CHAPTER III

### ON § VII

11. A striking peculiarity in Greek is the dual number. Very few other languages possess it. In Latin there remain a few traces of it as in *duo, ambo, octo*. It is properly used only of things which go in pairs, as, *the ears, the eyes, the feet*, τὸ ὦτε, τὸ ὀφθαλμῷ, τὸ πόδε, or of persons circumstanced alike, as, τὸ ἀδελφῷ, *pair of brothers*, τὸ ἵππῳ, *span of horses*, τὸ πόλῃ, *two cities* in league with one another, or in some way circumstanced alike. Accordingly it is sometimes used with a singular verb. Even in cases like those mentioned above the place of the dual may always be supplied by the plural, but in the Attic dialect it occurs very frequently, and often with δύο or ἄμφω added. Thus we may use either τὼ τραπέζῃ or τὸ δύο τραπέζῃ, for *the two tables*. We may compare the way in which μικρόν is used with diminutives, as τὸ μικρόν παιδάριον, *the little young child*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

12. But the dual has not that completeness which the other two numbers have. Substantives have never more than two distinct dual forms—one representing the nominative, vocative, and accusative cases, and the other the genitive and dative. In fact in Attic two forms serve to express all the cases and genders dual of the article, of the demonstrative and relative pronouns, and of all adjectives in *ος, η, ον, or ος, ος, ον*.

Further, *λθόντε, πλέκοντε* and like forms are in Attic preferred to *λθούσᾱ, πλεκούσᾱ*, etc.

13. The Active voice of the verb has no first person Dual, and the first person dual of the middle and passive never occurs in Attic prose or comedy.<sup>1</sup> In the principal tenses of the indicative and in the subjunctive there is only one form for the second and the third persons. The imperative of the middle voice has no distinct form for the third person dual, but uses the plural form instead, *e.g., λυσάσθων, let them loose for themselves, or let them two loose for themselves*.

Further, even when dual forms did exist, the Greeks often preferred to use a plural verb with a substantive in the dual.

14. Of the cases you must pay special attention to the vocative. The rules for forming the vocative of the first declension hold good in all cases, but Attic writers could also on emergency use the nominative, as *ὦ κριτῆς ἄριστε*. In the second declension the true vocative is much more frequent than the nominative, except in the case of *θεός*, which has never its true vocative form. In poetry, however, it is not unusual to find the nominative used for the vocative.

<sup>1</sup> It occurs in classical Greek only thrice, Hom. *Il.* xxiii. 485, *περιδῶμεθον*, Soph. *El.* 950, *λελείμεθον*, and *Phil.* 1079, *ὀρῶμεθον*. We cannot accept as true Attic such forms as are found only in tragedy, and the fact that in these three cases the metre would allow of the plural casts a doubt on the existence of words differing so little from the plural forms.

*Vowels long by nature, except ε, and ω, are marked long, unless they carry the circumflex accent.*

In the third declension it may be set down as a general rule that the nominative may in all cases be used as a vocative. Some words have no vocative form distinct from the nominative, and others, though possessed of a special form, rarely use it.

15. The following rules will help you to form the vocative case :—

(1) Stems which end in a mute preceded by a vowel have no vocative form distinct from the nominative, as *φύλακ*, *λαμπαδ*, etc., vocative, *φύλαξ*, *λάμπας*.

*Exceptions* are stems in -ιδ, as *Ἄρτεμις* (stem *Ἄρτεμιδ*), vocative, *Ἄρτεμι*; *τυραννίς* (stem, *τυραννιδ*), vocative, *τυραννί*, *power*; *παῖς* (stem, *παιδ*, orig. *παιδ*), vocative, *παῖ*, *boy*.

(2) Stems ending in nu or rho preceded by a *long* vowel have no vocative distinct from the nominative, as *Ἑλλην*, *Greek*, *θήρ*, *wild-beast*.

*Exceptions* are *Ποσειδῶν*, vocative, *Πόσειδον* (stem, *Ποσειδων*); *Ἀπόλλων*, vocative, *Ἀπολλων* (stem, *Ἀπολλων*); *σωτήρ*, *saviour*, vocative, *σῶτερ* (stem, *σωτηρ*); and sometimes *Χάρων*, *Charon*, vocative, *Χάρον* (stem, *Χαρων*).

(3) Stems ending in nu or rho preceded by a short vowel have no separate vocative form if the last syllable of the nominative is accented, as *ἡγεμών*, *leader*, vocative, *ἡγεμών* (stem, *ἡγεμον*); *αἴρ*, *air*, vocative, *αἴρ* (stem, *αἔρ*).

The only word in common use which is an exception to this rule is *πατήρ*, *father*, vocative, *πάτερ* (stem, *πατερ*).

(4) But if the last syllable is not accented, these stems occasionally form a vocative, as *δαίμων*, *deity*, vocative, *δαῖμον* (stem, *δαιμον*); *μήτηρ*, *mother*, vocative, *μήτερ* (stem, *μητερ*); *ρήτωρ*, *orator*, vocative, *ρήτορ* (stem, *ρητορ*). Adjectives, *κακοδαίμων*, *unfortunate*, vocative, *κακόδαιμον* (stem, *κακοδαιμον*); *τάλας*, *wretched*, vocative, *τάλαν* (stem, *ταλαν*).

But in these cases the nominative is still very often used

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as a vocative. Thus we may have ὦ μῆτηρ, ὦ κύνων, ὦ ἀλάστωρ, ὦ κακοδαίμων, ὦ τάλας, ὦ μέλως, as well as ὦ μῆτερ, ὦ κύοι, ὦ ἄλαστωρ, ὦ κακὸδαίμων, ὦ τάλαν, ὦ μέλαν.

(5) Stems ending in ντ have occasionally a vocative, but by no means often. The nominative form, except in a few words, is far the more common of the two. Thus Homer uses Αἴαν as the vocative of Αἴας (stem, Αἴαντ), whereas Attic writers invariably prefer the nominative form Αἴας. On the other hand γέρων, *old man* (stem, γερωντ), generally forms a vocative γέρον.

Adjectives are as uncertain as substantives; thus χάριεν, *O graceful one* (stem, χαριεντ), is occasionally found; but ὦ χαρίεις is the more common.

Participles of the third declension have never a vocative form.

(6) In stems ending in diphthongs, the vocative is generally distinct from the nominative, being the pure stem, as ὦ βασιλεῦ, ὦ γράϛ, but even in this case the nominative would not be wrong.

(7) In soft vowel stems the nominative is sometimes preferred, sometimes the true vocative. Thus πόλι does occur, but πόλις is far more common. So ὦ σίνεσις, or ὦ σίνεσι; ὦ ἰχθύ, or ὦ ἰχθύς, etc

In the case of adjectives, the nominative is the more often found, as ὦ γλυκύς.

(8) Stems which elide sigma, as Δημοσθενες, generally form a vocative, as ὦ Δημόσθενες (nominative, Δημοσθένης). In the case of adjectives the feminine and masculine have the same form, as ὦ δυστυχὲς ἄνερ, ὦ δυστυχὲς γύναι, *O unhappy man, O unhappy woman*. But the nominative is also frequently used, as ὦ δυστυχὴς ἄνερ, ὦ δυστυχὴς γύναι.

For masculine vocative, μέγας, *great*, generally used the nominative, as ὦ μέγας αἰθέρ, but μέγα is found once or

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twice. *μεγάλε*, which occurs once in Aeschylus, is probably a licence. •

In short there is no limit in Greek to the use of the nominative for the vocative. We may have *ὦ ταλάντατος*, *ὦ Ἀρης*, *ὦ γυνή*, *ὦ κριτής*, or any other nominative form

## CHAPTER IV

### ON § VII (3)

#### GENDER

16. THE gender of Greek substantives is ascertained sometimes by their meaning, sometimes by their form.

As in English, so in Greek, difference in sex may be expressed in different ways. In some cases distinct words are used, as *ὁ ἀνὴρ*, *ἡ γυνή*, *the man, the woman*; *ὁ πατήρ*, *ἡ μήτηρ*, *the father, the mother*; *ὁ υἱός*, *ἡ θυγάτηρ*, *the son, the daughter*; in others the distinction is made by means of termination, as *ὁ λέων*, *ἡ λέαινα*, *the lion, the lioness*; *ὁ δεσπότης*, *ἡ δεσπότης*, *the master, the mistress*; in others again the same form serves both genders, as *ὁ, ἡ θεός*, *the god*, *ὁ, ἡ μάρτυς*, *the witness*, *ὁ, ἡ παῖς*, *the child*.

17. Of the names of beasts, most are common, as *ὁ, ἡ κύων*, *ὁ, ἡ ἵππος*, *ὁ, ἡ βοῦς*; but it occasionally happens that a word signifying an animal with sex has grammatically only one gender, as *ὁ δελφίς*, *dolphin*, *ὁ λαγώς*, *hare*, *ἡ ἀλώπηξ*, *fox*, *ἡ χελιδών*, *swallow*. In such cases the gender when necessary was expressed by the words *ἄρρην* and *θῆλυς*, as *ὁ θῆλυς λαγώς*, *the doe-hare*, *ὁ θῆλυς δελφίς*, *the she-dolphin*, *ἡ ἄρρην χελιδών*, *the male-swallow*, *ἡ ἄρρην ἀλώπηξ*, *the dog fox*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

18. Besides the names of masculine beings, **Masculine** are the names of all winds and months, and of most rivers; as ὁ Γαμηλιών, *the (month) Gamelion*, ὁ βορρᾶς, *the north wind*, ὁ Ἰλισσός, *the (river) Ilissus*. The reason probably is that the Greek words for river, wind, and month—ποταμός, ἄνεμος, μήν—are all masculine.

*Exceptions.*—Diminutives are neuter, even when they signify males; as, τὸ ἀνθρώπιον, *the manikin*. τὸ ἀνδράποδον, *the slave*, is also neuter.

A few names of rivers are feminine. Of these the most notable are the fabulous streams ἡ Λήθη, and ἡ Στύξ.

Most names of mountains are masculine, but those ending in -ον are neuter, and in -η feminine. A few others are also feminine, as ἡ Πάρνης.

19. **Feminine** are the names of females, of lands, islands, cities, trees, and plants, and of abstract words, as ἡ Ἀφροδίτη, *Aphrodite*, ἡ γυνή, *woman*, ἡ Λεόντιον, *Leontion*, ἡ Γλυκέριον, *Glycerium*, ἡ Ἀττική, *Attica*, ἡ Κέως, *the (island) Ceos*, ἡ Λακεδαίμων, *the (city) Lacedaemon*, ἡ πίσυς, *the pine*, ἡ δικαιοσύνη, *justice*.

*Exceptions.*—Diminutives are neuter even when they signify females, as τὸ γύναιον, *the little woman*. Of names of countries, Ἑλλάσποντος is masculine, and Δέλτα neuter, the former being really Ἑλλας πόντος and the other the name of a letter of the alphabet.

Of the names of islands, those in -ον are neuter.

Of the names of cities, there are many which are not feminine. Of these the most common are τὸ Ἄργος, τὸ Ἴλιον, τὰ Ἀβδηρα, οἱ Δελφοί.

Of the names of trees and plants masculine are φοῖνιξ, ραῖμα, φελλός, *cork*, κυττός, *ivy*, and some others; neuter are those ending in -ον and -ι, as πράσον, *leek*, πέπερι, *pepper*.

20. **Neuter** are the names of most fruits, of the letters, the

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infinitive used substantivally, and every word when referred to merely as a word, as τὸ μήλον, *the apple*, τὸ σίγμα, *sigma*, τὸ γυνή, *the (word) woman*, τὸ ζῆν, *life*.

21. **First Declension**, masculine are all substantives which end in *ας* or *ης*; feminine all in *α*, *η*.

22. **Second Declension**, masculine are all substantives which end in *ος*, *ως*; neuter those in *ον*, *ων*.

*Exceptions*.—All words in *ον*, *ων* are neuter, except the names of women, as ἡ Γλυκέριον, but there are many words in *ος* which are feminine. The most important you have learned on page 9. Others are :—

κέρκος, *tail*.

μήρινθος, *cord*.

τρίβος, *footpath*.

ἀμαξιτός, *carriage-road*

κάπετος, *ditch*.

} like κέλευθος, ἀτραπός,  
ὁδός, τάφρος.

κῆβωτός, *chest*.

χηλός, *coffer*.

κάρδοπος, *kneading-trough*.

πύελος, *bathing-tub*.

λήκυθος, *oil-flask*.

πρόχους (οος), *ewer*.

ἄκατος, *boat*.

} things hollow, like ληνός,  
σορός, γνάθος, κάμινος.

σμάραγδος, *emerald*.

σάπφειρος, *lapis lazuli*.

μίλτος, *ochre*.

ἄσφαλτος, *bitumen*.

ἤλεκτρος, *amber*.

ἄμμος, *sand*

} names of earths and stones,  
like ψῆφος, ψάμμος,  
πλίνθος, σποδός, βά-  
σανος.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

ψάμαθος, <i>sand</i> .	}	names of earths and stones.
ἄσβολος, <i>soot</i> .		
βῶλος, <i>clod</i>		
ῥαλος, <i>glass</i> .		
κόπρος, <i>dung</i>		
γύψος, <i>chalk</i> .		
And others.		

NOTE.—ὁ λίθος, *stone*, but ἡ λίθος of some particular stone, like the diamond, ὁ κρίσταλλος, *ice*, ἡ κρίσταλλος, *crystal*.

Other words are merely feminine adjectives, the substantives originally attached to them having dropped off; as—

ἡ αὐλῆος (θύρᾱ), *the house-door*.  
 ἡ διάλεκτος (φωνή), *dialect*.  
 ἡ σύγκλητος (ἐκκλησία), *senate*.  
 ἡ διάμετρος (γραμμή), *diameter*.  
 ἡ ἄνυδρος (χώρα), *desert*.  
 ἡ βάρβαρος (γῆ), *foreign land*.  
 ἡ περὶχωρος (γῆ), *neighbourhood*.

### 23. Third Declension.—Masculine are :—

- (1) All substantives in ᾱν, *ās* (gen. αντος) and εις.
- (2) All substantives in ην and ηρ, except the poetical words ἡ φρήν (gen. φρενός), *spirit*, ἡ κῆρ, *doom*, and τὸ κῆρ, *heart*.
- (3) All substantives in ης except ἐσθίς (gen. ἐσθῆτος), *raiment*, and abstract nouns in τῆς, as ταχυτής (gen. ταχὺ-τῆτος), *speed*.
- (4) All substantives in ειρ and ονς, except ἡ χεὶρ (gen. χειρός), *hand*, and τὸ οὖς (gen. ὠτός), *ear*.
- (5) All substantives in ων (gen. ωνος and οντος), ωρ and

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ως (gen. ωτος and ωος), except τὸ ὕδωρ (gen. ὕδατος), *water*; and τὸ φῶς (gen. φωτός), *light*, and the rare words ἡ κώδων (gen. κώδωνος), *bell*, and τὸ σκῶρ (gen. σκατός), *dirt*.

24. **Feminine** are:—

(1) All substantives in ας, ως, (gen. οvs) and ας (gen. αδος).

(2) All substantives in εις and ις except ὁ ὄφις (gen. ὄφεως) *snake*, and the rare words ὁ κτεῖς, (gen. κτενός) *comb*, ὁ δελφίς (gen. δελφίνος) *dolphin*, and ὁ ἔχis (gen. ἔχεως) *adder*.

(3) All substantives in υς except ὁ βότρυς (gen. βότρυος) *grapecluster*, ὁ ἰχθύς (gen. ἰχθύος) *fish*, ὁ μῦς (gen. μύος) *mouse*, ὁ στάχυς (gen. στάχυος) *ear of corn*, ὁ νέκυσ (gen. νέκνος) *dead body*, ὁ πῆχυς (gen. πήχεως) *fore-arm*, and ὁ πέλεκυς (gen. πελέκεως) *axe*.

(4) All substantives in ων (gen. ονος) except ὁ ἄκμων, *anvil*; ὁ κανὼν *rule*; and ὁ κίων, *pillar*.

25. **Neuter** are:—

(1) All substantives in α, αν, ι, εν, ες, ον, ορ, ος, υ.

(2) All substantives in σρ, ας, (gen. ατος or ως) except the rare words ὁ ψάρ (gen. ψᾶρός) *starling*, and ὁ λᾶς (gen. λᾶος) *stone*.

26. Substantives in ξ are partly masculine, partly feminine; those in ψ are masculine, with the exceptions of ἡ λαίλαψ, *hurricane* (gen. λαίλαπος); ἡ φλέψ, *vein* (gen. φλεβός); ἡ χέρνιψ, *water for the hands* (gen. χέρνιβος); and the defective ἡ ὄψ, *voice*.

## CHAPTER V

## ACCENTUATION

27. OF the three marks of accent mentioned on p. 110 the grave is not written in Greek except when it represents a subdued acute. Thus in the sentence *οἶτος ἔδησε τὸν ἵππον* (*he tied the horse*), the word *τόν* has the grave accent simply because there is no pause immediately after it sufficient to allow of its receiving the full force of the acute. But *οἶτος*, *ἔδησε*, and *ἵππον* have really the grave accent on those syllables not already accented, and might be written *οἶτoς*, *ἐdησε*, *ἱπποῖν*.

28. The acute can stand upon any one of the three last, the circumflex upon either of the two last syllables. A word is called oxytone, perispomenon, or barytone, according as the last syllable has the acute, the circumflex, or neither. A word having the acute upon the last syllable but one is called paroxytone, upon the last but two proparoxytone, e.g., *ἵππος* is paroxytone, *ἔδησε* proparoxytone. A word having the circumflex upon the last syllable but one is called properispomenon, as *οἶτος*.

29. The acute may be on long or short syllables, the circumflex only on such syllables as are long by nature.

The acute accent can be on the last syllable but two only if the last is short, as *εὐμορφος*, but not *εὐμορφου*.

The circumflex can be on the last but one only if the last be short by nature, as *σῶκου*, but not *σῶκου*.

The diphthongs *αι* and *οι* are treated as short, as *ἄνθρωποι*, *μοῦσαι*, and if the last syllable is long by position it does not prevent the preceding syllable from having the circumflex.

A last syllable but one when long by nature, if accented

*Words long by nature, except α and ο, are marked long, unless they carry the circumflex accent.*

at all, must have the circumflex whenever the last syllable is short by nature, as ἦγον, not ῆγον, γυναικες, not γυναικες.

Exceptions like ὥστε are only apparent. See *infra*, § 35 (4) *Obs.*

30. The accent of a word is altered by the changes which a word undergoes in inflexion, contraction, etc.

No syllable requires an accent from the mere fact of contraction.

A contracted final syllable has the circumflex if the first of the uncontracted syllables was accented, as, τιμαῖ, τιμαῖ, χρυσίου, χρυσοῦ; but the acute if the last was accented, as γεγάως, γεγάως.

31. When an oxytone word undergoes elision, if a preposition or a conjunction, it loses its accent altogether, but in all other cases throws it back upon the previous syllable, as παρ' ἐμοῦ for παρὰ ἐμοῦ, οὐδ' ἐγώ for οὐδὲ ἐγώ, but δειν' ἐπη (for δεινὰ ἐπη).

32. In the case of crasis, the accent of the first word disappears, as τὰγαθὰ for τὰ ἀγαθὰ. But if the second word is paroxytone, and its accented syllable becomes through crasis long by nature, that syllable acquires the circumflex, as τὰργα for τὰ ἔργα.

33. When placed after the word to which they belong all dissyllabic prepositions except ἀμφί, ἀντί, ἀνά, διά, throw their accent back on to their first syllable, as κακῶν ἀπο ἀπὸ κακῶν.

34. As in Latin we find some words which always adhere to the word which precedes them, so in Greek there are certain words which have so little individuality that they throw their accent on to the preceding word. These Greek equivalents of the Latin *-que, ne, etc.*, are called *Enclitics*, and are as follows.—

(1) All the forms of the indefinite pronoun τις, τι (see

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent*

p. 60), and the indefinite adverbs *που, ποι, πη, πως, ποθεν, πω, ποτε*.

(2) The particles *γε, τε, νυν, περ, τοι, and δε* (meaning *towards*, and always attached to the preceding word).

(3) Of the personal pronouns the forms *με, μου, μοι*, and also (unless emphatic, or after a preposition) *σε, σου, σοι, έ, οί, σφε, σφιν, σφισι(ν)*.

(4) The present indicative of *εἰμί* (except in the second person singular), unless it be emphatic, or stand at the beginning of a clause, or follow *ἀλλά, οὐκ, μή, εἰ, ὥς, καί, τοῦτο*. In these cases *ἔστι* is always paroxytone, as *ἔστι γὰρ τοῦτο, μεῖζον οὐκ ἔστι κακόν*, etc.

35. Enclitics throw their accent back on the preceding word in the following way —

(1) A preceding oxytone does not subdue its accent to the grave, as *καλόν τι, something beautiful*.

(2) After a perispome the accent of the enclitic is entirely lost, as *καλῶς τε, and beautifully*.

(3) After a paroxytone, enclitics of one syllable lose their accent, enclitics of two syllables retain their accent on their last syllable, as, *λόγος τις, a certain speech*, but *λόγοι τινές, some speeches*.

(4) Proparoxytones and properispomes receive from a following enclitic an additional accent on their last syllable, as, *δείξόν μοι, show me, ἄνθρωπός τις, a certain man*.

*Observation.*—By these rules are explained such apparent exceptions to § 29 as *ὥστε* for *ὥς τε, ὥσπερ* for *ὥς περ*, etc.

(5) When several enclitics follow one another each throws its accent upon the preceding, as *εἴ τίς μοί φησί ποτε, If any one ever says to me*.

36. Certain words have no accent. These are :—

(1) Of the article the forms *ὁ, ἡ, οἱ, αἱ*.

(2) The prepositions *έν, εἰς* or *ές, ὥς, ἐκ* or *ἐξ*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

(3) The conjunctions *εἰ* and *ὥς*.

(4) The negative *οὐ*, *οὐκ*, or *οὐχ*.

These may be accented, but only when they are at the end of a sentence or precede an enclitic, as *φῆς ἢ οὐ*; *do you say so or not?* *οὐ φησι*, *he denies*.

37. The accent of words changes with inflection. In regard to substantives and adjectives, the principal rule is—Knowing the accent of the nominative singular, accent the other cases on the same syllable if the last syllable permits; otherwise accent the following syllable. Exceptions to this rule will be given as they occur.

38. But verbs throw their accent as far back as the last syllable permits, with this reservation, that in compound verbs the accent must not precede the augment, *λύομεν λελύκαμεν*, *ἔλελυντο*, but *παρέσχον*, not *πάρεσχον*, *παρεῖχον* not *πάρειχον*.

The main exceptions to this rule are these:—

(1) Accented on the penult, the first aorist active infinitive, the second aorist middle infinitive, the perfect middle infinitive and participle, *τιμῆσαι*, *πιθέσθαι*, *λελύσθαι*, *λελυμένος*.

(2) Oxytone are the second aorist participle active; participles in *εις*, *ους*, *ῦς*, *ως*, and *present* participles in *-ᾱς*, as *πιθῶν*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ιστᾶς* (but *λύσᾱς*).

(3). Perispomena are the second aorist active infinitive, and (except in verbs compounded with a dissyllabic preposition) the second person singular, second aorist imperative middle, as *πιθεῖν*, *πιθοῦ*, *προδοῦ*, but *παραλάβου*.

*Observation 1.*—Participles in their inflexion are accented as nouns, not as verbs.

*Observation 2.*—The diphthongs *αι* and *οι* are in the optative mood regarded as long, not as short.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## CHAPTER VI

## §§X.—XVII

## FIRST DECLENSION

39. OF the words you have already learned, Ἑρμῆς is really a contracted form of an older Ἑρμέās. There are also a few feminine nouns contracted in the same way, as συκῆ, *fig-tree*, for συκέā.

N. V.	συκῆ
A.	συκῆν.
G.	συκῆς.
D.	συκῇ

But a few contract the *ea* into *a*, which they retain throughout, as μνᾶ, *mina* (*a sum of money*), for μνέā, βορρᾶς, *north wind*, for βορέās.

N.	μνᾶ.	βορρᾶς.
V.	μνᾶ.	βορρᾶ.
A.	μνᾶν.	βορρᾶν.
G.	μνᾶς.	βορρᾶ
D.	μνᾷ.	βορρᾷ

The plural is always the same whether for masculine or feminine, for contracted or uncontracted nouns.

40. The dative plural was originally formed by adding *σι* to the stem, as, stem *τίμα*, dative plural *τίμα-σι*, and this longer form you will find in Attic poetry, and occasionally in elevated prose.

The genitive plural was formed by adding *-ων* to the stem, as *τίμά-ων*, which became by contraction *τίμῶν*. It is due to this fact that all nouns of the first declension have

*Footnote:* Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

the circumflex on the last syllable of their genitive plural. Adjectives do not follow this rule, and two rare substantives are exceptions, namely, *χρήστις*, a *usurer*, *χρήστων*, and *ἐτησία*, *trade-winds*, *ἐτησίων*.

41. *additional examples for practice.*

FEMININE

θύρᾱ, <i>door</i> .	δόξα, <i>opinion</i> .	μάχη, <i>fight</i> .
ἡμέρᾱ, <i>day</i> .	τράπεζα, <i>table</i> .	τροφή, <i>nurture</i> .
μοῖρα, <i>fate</i> .	ἄκανθα, <i>thorn</i> .	ψυχή, <i>soul</i> .
γέφυρα, <i>bridge</i> .	μέριμνα, <i>cure</i> .	πύλη, <i>gate</i> .
μάχαιρα, <i>sword</i> .	θεράπαινα, <i>handmaid</i> .	λύπη, <i>pain</i> .
φιλίᾱ, <i>friendship</i> .	λέαινα, <i>lioness</i> .	κλίνη, <i>bed</i> .
εὖνοια, <i>goodwill</i> .	δίψα, <i>thirst</i> .	ἀρέτη, <i>virtue</i> .
παιδεία, <i>education</i> .	χλαῖνα, <i>cloak</i> .	μορφή, <i>form</i> .
στρατεία, <i>expedition</i> .	δίαιτα, <i>way of life</i> .	κώμη, <i>village</i> .

MASCULINE

Λοξίᾱς, <i>Loxias</i> .	τεχνίτης, <i>artificer</i> .
προδότης, <i>traitor</i> .	εὐεργέτης, <i>benefactor</i> .
ποιητής, <i>poet</i> .	ληστής, <i>robber</i> .
μαθητής, <i>scholar</i> .	ὀπλίτης, <i>heavy-armed soldier</i> .
στρατιώτης, <i>soldier</i> .	βουλευτής, <i>councillor</i> .
δεσπότης, <i>master</i> .	ἄθλητής, <i>champion</i> .

CONTRACTED

γῆ, *earth*                      Ἀθηνᾶ (*the goddess*) *Athena*.

42. If you examine the above examples you will find—

(1) That α remains in the nominative singular after ε, ι, ρ, σ, ξ, ψ, ττ, λλ, and in the feminine designation αῖνα.

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent.*

Exceptions are *κόρη*, *girl*; the rare word *κόρη*, *temple* (of the head); and the poetical *ἔρση*, *dew*.

(2) That after all other letters, whether vowels or consonants, *α* is changed to *η*. Exceptions are *στοᾶ*, *colonnade*; *χρῶς*, *colour*, *τόλμα*, *boldness*, *δίατα*, *way of life*; *ἐχιδνα*, *adder*, and the poetical *μέριμνα*, *care*.

## SECOND DECLENSION

43. The dative plural was originally formed by adding *σι* to the stem, as *λόγο-σι*. This longer form you will find in Attic poetry, and sometimes even in prose.

### 44. Additional examples for practice

ὁ πόνος, <i>labour</i>	τὸ μέτρον, <i>measure</i> .
χρόνος, <i>time</i> .	δεῖπνον, <i>dinner</i> .
ἄνθρωπος, <i>people</i> .	πεδῖον, <i>plain</i> .
οἶκος, <i>house</i> .	δῶρον, <i>present</i> .
πλοῦτος, <i>wealth</i> .	ζυγόν, <i>yoke</i> .
ὀφθαλμός, <i>eye</i> .	τόξον, <i>bow</i> .
ἵππος, <i>horse</i> .	χωρίον, <i>place</i>
ἀριθμός, <i>number</i> .	πτέρον, <i>wing</i>
ποταμός, <i>river</i> .	ἱμάτιον, <i>cloak</i> .
πόλεμος, <i>war</i> .	

For feminine nouns, see page 119, § 22.

## CONTRACTED

ὁ ῥοῦς, <i>stream</i> .	ὁ θυγατρίδοῦς, <i>daughter's son</i> .
νοῦς, <i>mind</i> .	τὸ κανοῦν, <i>basket</i> .
χρῦσοχούς, <i>goldsmith</i> .	

Vowels long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

In these contracted words there are some irregularities of accent, namely—

(1) The nominative, accusative, and vocative dual are made oxytone, contrary to § 30.

(2) Compound words have the accent on the last syllable but one, contrary to § 30; as, *εἰσπλόω* for *εἰσπλόω*.

#### ATTIC DECLENSION.

45. The forms like *νέως* have been called Attic. Additional examples are—

*ὁ λαγός*, hare.

*λεός*, people.

*Ἰἄθος*, Mount Athos.

*Μίνως*, Minos.

*ἡ ἄλως*, threshing-floor.

*Κέως*, Ceos (island).

*Κός*, Cos (island).

*ἔως*, dawn.

Of these words all but *λεός* may have their accusative irregular in omega, and *ἔως* always has, as *λαγών* or *λαγώ*, but *λεών* and *ἔω*.

46. The accentuation is irregular: (1) *ew* passes as one syllable as regards accent; (2) in the genitive and dative the last syllable when accented has the acute, in violation of the rule that, *In genitives and datives of all numbers a long final syllable when accented takes the circumflex*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

## CHAPTER VII

## §§ XVIII. ff

## THIRD DECLENSION

47. WORDS belonging to this Declension violate the general rules of accentuation in this, that words of one syllable accentuate the genitive and dative of all numbers on the case-ending, as ποίς, *foot*; ποδός, ποδί, ποδοῖν, ποδῶν, ποσί.

Exceptions to this are—

(1) The common words οἶς, n. *eur*; παῖς, ὁ, ἡ, *boy* or *girl*; and φῶς, n. *light*; together with the rare or poetical words δῆς, f. *torch*; φῶς, f. *blister*; δμῶς, m. *thrall*; θῶς, m. and f. *jackul*; Τρώς, m. *Trojan*. These are all paroxytones in the genitive and dative dual and in the genitive plural. The adjective πᾶς has the same peculiarity, παντός, παντί, but πάντων.

(2) Monosyllabic participles accent the genitive and dative of all numbers on the last syllable but one, as δούς, *giving*, gen. δόντος; ὢν, *being*, gen. ὄντος.

## PALATAL AND LABIAL STEMS

## 48. Additional examples for practice

## STEMS IN κ.

ὁ θώραξ, *breastplate*, st. θωρᾶκ. ὁ ὄρνυξ, *quail*, st. ὄρνυγ.

κόραξ, *raven*, st. κορακ.

σφήξ, *wasp*, st. σφηκ.

κηρυξ, *herald*, st. κηρῦκ.

ἡ σὰρξ, *flesh*, st. σαρκ.

## STEMS IN γ.

τέττιξ, *grasshopper*, st.

τεττῖγ.

ἡ φλόξ, *flame*, st. φλογ.

πτέρυξ, *wing*, st. πτερυγ.

σάλπιγξ, *trumpet*, st. σαλ-

πιγγ.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

STEMS IN  $\pi$ .

ἡ λαῖλαψ, *hurricane*, st.  
 λαίλαπ.  
 ὁ κώνωψ, *gnat*, st. κωνωπ.

Stems in  $\chi$  are rare.

There are no stems in  $\phi$  except *κατηλιφ*, nom. *κατῆλιψ*, defective, and of uncertain meaning.

STEMS IN  $\beta$ .

ὁ Ἄραψ, *Arab*, st. Ἄραβ.  
 ἡ χέρνιψ, *water for the hands*, st. χερνιβ.

*Observation.*—ἀλώπηξ, *f. fox*, κήρυξ and φοῖνιξ, *palm tree*, from ἀλωπεκ, κηρῦκ and φοινῖκ, are anomalous, the stem vowel being in the first case lengthened, in the others shortened to form the nominative. The stem *τριχ*, *f. hair*, forms a nominative singular *θρίξ*, and a dative plural *θριξί(ν)*.

## STEMS IN DENTALS

## 49. Additional examples for practice

STEMS IN  $\tau$ .

ὁ ἰδρώς, *sweat*, ἰδρωτ.  
 κέλης, *riding horse*, st.  
 κελητ.

λέβης, *caldron*, st. λεβητ.

Κρής, *Cretan*, st. Κρητ.

ἡ ἐσθής, *raiment*, st. ἐσθητ.

χάρις, *favour*, st. χαριτ.

βραδυτής, *slowness*, st.

βραδυτητ.

νύξ, *night*, st. νυκτ.

τὸ ὄνομα, *name*, st. ὀνοματ.

STEMS IN  $\delta$ . OXYTONE.

ἡ σφραγίς, *seal*, st. σφραγίδ.

ἐλπίς, *hope*, st. ἐλπιδ.

χλαμύς, *cloak*, st. χλαμυδ.

STEMS IN  $\delta$ . NOT OXYTONE.

ἡ Ἄρτεμις, *Artemis*, st. Ἄρ-

τεμιδ.

πολίτις, *free woman*, st.

πολιτιδ.

ἀνδρωνίτις, *men's chamber*,

st. ἀνδρωνιτιδ.

*Vowels long by nature, except  $\epsilon$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

STEMS IN  $\tau$ .

τὸ *χρῆμα*, *thing*, st. *χρηματ.* ἡ *ὑπηρέτις*, *handmaid*, st.  
*κύμα*, *wave*, st. *κῦματ.*

STEMS IN  $\delta$ . NOT OXYTONE.

*ὑπηρετιδ.*  
*πρεσβῦτις*, *old woman*, st  
*πρεσβῦτιδ.*

There is one neuter stem in  $\iota\tau$ , namely, *μέλι*, *honey*, gen.  
*μέλιτος*, dat. *μέλιτι*.

DENTAL STEMS IN  $\nu\tau$ 

50

*Additional examples for practice*

ὁ *ἐλέφας*, *elephant*, st. *ἐλεφαντ.*  
*ἱμάς*, *thong*, st. *ἱμαντ.*  
*γίγας*, *giant*, st. *γιγαντ.*  
*ἀνδριάς*, *statue*, st. *ἀνδριαντ.*  
*δράκων*, *dragon*, st. *δρακοντ.*  
*θεράπων*, *servant*, st. *θεραποντ.*  
*Ξενοφῶν*, *Xenophon*, st. *Ξενοφωντ.*

STEMS IN DENTAL  $\nu\tau$ 

51.

*Additional examples for practice*

ὁ <i>αἰών</i> , <i>age</i> , st. <i>αἰων.</i>	ὁ <i>αὐχὴν</i> , <i>neck</i> , st. <i>αὐχεν</i>
<i>ἀμπελών</i> , <i>vineyard</i> , st. <i>ἀμ-</i>	<i>λιμὴν</i> , <i>haven</i> , st. <i>λιμεν.</i>
<i>πελων.</i>	ὁ, ἡ <i>ἄλεκτρων</i> , <i>cock</i> , <i>hen</i> ,
<i>κλών</i> , <i>twig</i> , st. <i>κλων.</i>	st <i>ἄλεκτρον.</i>
<i>λειμών</i> , <i>meadow</i> , st <i>λειμων.</i>	ὁ, ἡ <i>γείτων</i> , <i>neighbour</i> , st.
<i>χειμών</i> , <i>winter</i> , st. <i>χειμων.</i>	<i>γειτον.</i>
<i>παιᾶν</i> , <i>battle-song</i> , st. <i>παιᾶν.</i>	ὁ <i>κανών</i> , <i>rule</i> , st. <i>κανον.</i>
<i>μήν</i> , <i>month</i> , st. <i>μην.</i>	ἡ <i>χιών</i> , <i>snow</i> , st. <i>χιον.</i>
<i>Τῖτᾶν</i> , <i>Titan</i> , st. <i>Τῖτᾶν.</i>	ἡ <i>ἄκτις</i> , <i>ray</i> , st. <i>ἄκτιν.</i>
	ὠδῖς, <i> pang</i> , st. <i>ὠδῖν.</i>

*Vowels long by nature, except  $\epsilon$  and  $\omega$ , are marked long, unless they carry the circumflex accent*

52. The words Ποσειδῶν, Ἀπόλλων not only shorten their stem in the vocative, but also form their accusative from a stem without nu, as Ποσειδῶ, Ἀπόλλω. The forms Ἀπόλλωνα and Ποσειδῶνα are poetical and very rare. The accent is drawn back in the vocatives Ἀπολλων and Πόσειδον, and in a few others, as Ἀγάμεμνον.

## STEMS IN LIQUID RHO

53. *Additional examples for practice*

ὁ ζωστήρ, <i>girdle</i> , st. ζωστηρ.	ὁ ἀήρ, <i>air (no plural)</i> st. ἀερ.
φῶρ, <i>thief</i> , st. φωρ.	πράκτωρ, <i>tax-gatherer</i> , st.
πάνθηρ, <i>panther</i> , st. παν-	πρακτορ.
θηρ.	αἰθήρ, <i>ether (no plural)</i> st.
Κᾶρ, <i>Curian</i> , st. Kār.	αἶθερ.
	οἰκῆτωρ, <i>colonist</i> , st. οἰκη-
	τορ.

ὁ ἄσστηρ, *star*, is declined like αἰθήρ, but the dative plural is ἀστροῖσι(ν) by metathesis.

## STEMS IN NARROW VOWELS

54. *Additional examples for practice*

ἡ φύσις, <i>nature</i> , st. φυσι.	ὁ μῦς, <i>mouse</i> , st. μυ.
ποίησις, <i>making</i> , st. ποι-	βότρυς, <i>grape-cluster</i> , st.
ησι.	βοτρυ.
δύναμις, <i>power</i> , st. δυναμι.	στάχυς, <i>ear of corn</i> , st.
ὑβρις, <i>insolence</i> , st. ὑβρι.	σταχυ.
στάσις, <i>faction</i> , st. στασι.	ἰχθύς, <i>fish</i> , st. ἰχθυ.
ὁ μῆντις, <i>seer</i> , st. μαντι.	ἡ δρῦς, <i>oak tree</i> , st. δρυ.
	ὁ φρύς, <i>brow</i> , st. ὀφρυ.

*Vowels long by nature, except  $\epsilon$  and  $\omega$ , are marked long, unless they carry the circumflex accent.*

56. Like *πῆχυν* are declined, ὁ *πέλεκυς*, *αχρ*; *πρέσβυς*, *old man*; and the plural of ἡ *ἑγχελς*, *eel*.

N. <i>πέλεκυς</i> .	N. A. <i>πελέκη</i>	N. <i>πελέκεις</i> .
A. <i>πέλεκυν</i> .		A. <i>πελέκεις</i> .
G. <i>πελέκεως</i> .	G. D. <i>πελεκέοιν</i>	G. <i>πελέκεων</i> .
D. <i>πελέκει</i> .		D. <i>πελέκεσι(ν)</i> .
N. <i>πρέσβυς</i> .	N. A. <i>πρέσβη</i>	N. <i>πρέσβεις</i> .
V. <i>πρέσβυ</i>		V. <i>πρέσβεις</i> .
A. <i>πρέσβυν</i> .		A. <i>πρέσβεις</i> .
G. <i>πρέσβεως</i>	G. D. <i>πρεσβέοιν</i> .	G. <i>πρέσβεων</i> .
D. <i>πρέσβει</i> .		D. <i>πρέσβεσι(ν)</i> .

The singular is only used in poetry, but the dual and plural have in prose the meaning of *ambassadors*, for the singular of which *πρεσβευτής* is used.

N. <i>ἑγχελς</i> .	<i>ἑγχέλεις</i> .
A. <i>ἑγχελυν</i> .	<i>ἑγχέλεις</i> .
G. <i>ἑγχέλως</i> .	<i>ἑγχέλεων</i> .
D. <i>ἑγχέλυι</i>	<i>ἑγχέλεσιν</i> .

Observe the fact that the long final syllable in the genitive singular and plural of soft vowel stems does not prevent the accent from being on the antepenult.

57. Neuters of this class are very rare, *ἄστυ* being the only fully-declined word in common use. The genitive of *ἄστυ* is generally given as *ἄστεος*, but *ἄστεως* is the only form found in stone records and though there are many lines in poetry which require *ἄστεως*, there are none in which *ἄστεος* must be read. Other words, like *νᾶπυ*, *mustard*, only occur in the nominative and accusative singular. There are in Attic no neuters ending in *iota*.

*Tools long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

STEMS IN *ευ*59. *Additional examples for practice*

- ὁ ἱππεύς, *hoi semai*.  
 ἱερεύς, *priest*.  
 γραφεύς, *painter*.  
 Εὐβοεύς, *Euboean*.  
 Πειραεὺς, *Piraeus (no plural)*.  
 Ἐρετριεύς, *dweller in Eretria*.

60. The accusative plural of masculine stems in *ευ* ought not to be contracted to *-εις* or *ης*. The contracted form does not occur in stone records or in Attic comedy—the only true criteria. It is possible that Xenophon used it, but he often sins against his native tongue.

## STEMS IN OMICRON AND OMEGA

61. Words from stems in omicron have naturally no plural, and Γοργώ, which has, forms its plural from the stem Γοργον.

- Λητώ, *Leto*. st. Λητο. *πάτρω*s, *paternal uncle*. st. *πατρω*.  
 ἡχώ, *echo*. st. ἡχο. *μήτρω*s, *maternal uncle*. st. *μητρω*.  
 Ἴώ, *Io*. st. Ἴο.

## STEMS WHICH ELIDE SIGMA

62. Proper names in *-κλέης* contract in all cases, and doubly in the dative singular, as Ἡρακλέης, *Heracles (the hero)*.

- N. Ἡρακλῆς.  
 V. Ἡρακλείς.  
 A. Ἡρακλέᾱ.  
 G. Ἡρακλέους.  
 D. Ἡρακλεῖ.

*Vowels long by nature, except α and ω, are marked long, unless they carry the circumflex accent*

63. When proper names like *Δημοσθένης* require a plural, they take the first declension forms, as *οἱ Ἀριστοφάναι* in Plato, *Sympos.* 218, B.

64. *Additional examples for practice.*

ὁ Σωκράτης, *Socrates.*

Σοφοκλῆς, *Sophocles*

τὸ ὄρος, *mountain.*

ἄνθος, *flower.*

ψεῦδος, *lie.*

ἔθνος, *nation*

τείχος, *wall*

## CHAPTER VIII

### §§ xxx, ff.

65. THERE are also some contracted adjectives with only two terminations, as *εὖνους, εὖνουν, well-disposed, εὔπνους, airy, εὔρπους, fluent.* They have this peculiarity, that they do not contract their nominative or accusative plural neuter, e.g., *εὖπλοα, εὔπνοα, εὔρποα.*

66. Like *ἔλεως* are declined *ἀγῆρως, exempt from old age, ἀξιόχρεως, substantial,* and a few others, among which are the compounds of *πλέως, full,* as *ἀνόπλεως, περίπλεως, ἔμπλεως.* The neuter plural is very rare. Plato has *ἔλεα* as neuter plural nominative of *ἔλεως.* The simple *πλέως* is itself irregular.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

	SINGULAR			PLURAL		
n.	πλέως.	πλέᾱ.	πλέων.	πλέφ	πλέαι.	πλέα.
a.	πλέων.	πλέᾱν.	πλέων.	πλέως.	πλέᾱς.	πλέα.
g.	πλέω.	πλέᾱς.	πλέω.	πλέων.	πλέων.	πλέων.
d.	πλέφ.	πλέᾱ.	πλέφ.	πλέφς.	πλέαις.	πλέφς.

For σῶς, *safe*, see *infra*, p. 140, § 74.

67. Like ἥδύς are declined γλυκύς, *sweet*; εὐρύς, *broad*; βραχύς, *short*; ταχύς, *swift*; θήλυς, *feminine*; and others.

Unlike substantives, adjectives do not contract εα: as ἄσπερ, but ἡδέα.

The compounds of πῆχυν are exceptions to this rule, as διπῆχη, τριπῆχη, etc., not διπῆχεα, τριπῆχεα.

Like μέλας is declined τάλας, τάλαινα, τάλαν, *wretched*.

68. The adjective χαρίεις is anomalous in retaining σσ in its feminine forms in Attic writers. The feminine of φωνήεις is not found in Attic, but the feminine substantive μελιτοῦττα, *honey-cake*, is really the contracted feminine of μελιτόεις, as πλακοῦς, *flat-cake* is the contracted masculine of πλακόεις. The class is altogether rare in pure Attic though in other dialects it is not uncommon, e.g., νιφόεις *snowy*; τιμήεις, *precious*; ὑλήεις, *wooded*; πτερόεις, *winged*.

69. In adjectives like εὐγενής, if the ης of the nominative is preceded by a vowel, εα contracts to α, not to η, as ὑγιής, *healthy* (stem ὑγίεσ).

SINGULAR		PLURAL		
n.	ὑγιής.	ὑγιές.	n.a.v. ὑγιεῖς.	ὑγιᾱ.
v.	ὑγιές.		g.	ὑγιῶν.
a.	ὑγιᾱ.	ὑγιές.	d.	ὑγιέσι.
g.	ὑγιοῦς.		DUAL	
d.	ὑγιεῖ.		n.a.v.	ὑγιῆ.
			g.d.	ὑγιοῖν.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

Barytone adjectives have the accent in the genitive plural on the last syllable but one, contrary to p. 123, § 30, as *συνήθων* for *συνηθέων*.

70. *Additional examples for practice*

<i>σαφής</i> , clear.	<i>εὐώδης</i> , fragrant.
<i>εὐτελής</i> , cheap.	<i>ἐπιφανής</i> , notable.
<i>αὐθάδης</i> , self-willed.	<i>εὐήθης</i> , simple.
<i>αὐτάρκης</i> , self-sufficient.	<i>ἐνδεής</i> , deficient in.
<i>εὐφύης</i> , well-made.	<i>ὑποδής</i> , inferior.
<i>τριήρης</i> , triply-fitted.	<i>εὐδαίμων</i> , prosperous.
<i>ἡδέων</i> , sweeter.	<i>πλείων</i> , more.

Of these *τριήρης* is only used in the feminine (sc. *ναῖς*, a *trireme*), and *πλείων* is, as stone records show, somewhat irregular, retaining *ει* before long vowels or diphthongs only and showing *ε* before short vowels.

The forms with the diphthong are however used in poetry when required by the metre.

SINGULAR

n. <i>πλείων</i> .	<i>πλέον</i> , <i>πλεῖν</i> .
a. <i>πλέονα</i> , <i>πλείω</i> .	<i>πλέον</i> , <i>πλεῖν</i> .
g.	<i>πλέονος</i> .
d.	<i>πλέονι</i> .

PLURAL

n. <i>πλέονες</i> , <i>πλείους</i> .	<i>πλέονα</i> , <i>πλείω</i> .
a. <i>πλέονας</i> , <i>πλείους</i> .	<i>πλέονα</i> , <i>πλείω</i> .
g.	<i>πλεόνων</i> .
d.	<i>πλέοσι(ν)</i> .

71. Many of the adjectives of one termination ought

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rather to be considered as substantives of common gender, as *φυγάς*, ὁ, ἡ, (stem *φυγαδ*), *exiled*; *αὐτοκράτωρ*, ὁ, ἡ, *plenipotentiaary, arbitrary*; *φιλόπολις*, ὁ, ἡ, *patriotic*; (stem *φιλοπολιδ*). Occasionally the poets formed a neuter even to these, as neuter plural *αὐτοκράτορα*. The compounds of *χάρις* have a neuter even in prose, as *εὐχαρίς*, ὁ, ἡ, *εὐχαρι*, τό, *winnings*.

## SINGULAR

## PLURAL

n.	εὐχαρίς.	εὐχαρι.	εὐχάριτες.	εὐχάριτα.
a.	εὐχαριν.	εὐχαρι.	εὐχάριτας.	εὐχάριτα.
g.	εὐχάριτος.		εὐχαρίτων.	
d.	εὐχάριτι.		εὐχάρισι,	

72. The compounds of *πούς* form a neuter in *-πουν*, e.g., *ἄπους*, *without feet, halt*.

## SINGULAR

## PLURAL

n.	ἄπους.	ἄπουν.	ἄποδες.	ἄποδα.
a.	ἄποδα.	ἄπουν.	ἄποδας.	ἄποδα.
g.	ἄποδος.		ἀπόδων.	
d.	ἄποδι.		ἄποσι(ν).	

Some compounds prefer to form their accusative singular masculine in *-πουν*, as *πολύπους*, *many-footed*, acc. *πολύπουν*.

73. *πρᾶος*, *gentle*, has some of its forms from a stem *πρᾶν* of the third declension.

## SINGULAR

n.	πρᾶος.	πρᾶεῖα.	πρᾶον.
a.	πρᾶον.	πρᾶεῖαν.	πρᾶον.
g.	πρᾶου.	πρᾶεῖας.	πρᾶου.
d.	πρᾶῶ.	πρᾶεῖα.	πρᾶῶ.

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## PLURAL

n.	πρᾶοι.	πρᾶείλαι.	πρᾶέα.
a.	πρᾶους.	πρᾶείας.	πρᾶέα.
g.	πρᾶέων.	πρᾶείων.	πρᾶέων.
d.	πρᾶοις or πρᾶέσι.	πρᾶείαις.	πρᾶοις or πρᾶέσι.

74. σῶς, *safe*, forms most of its cases from the stem σωο

## SINGULAR

n	σῶς.	σῶᾱ.	σῶν.
a	σῶν.	σῶᾱν.	σῶν.
g.	σώου.	σῶᾱς.	σώου.
d.	σώῳ.	σῶᾱ.	σώῳ.

## PLURAL

n.	σῶοι οἱ σῶς.	σῶαι	σῶα or σᾶ.
a.	σώους or σῶς.	σῶᾱς.	σῶα or σᾶ.
g		σῶων.	'
d	σώοις	σῶαις.	σώοις.

## CHAPTER IX

## §§ XL—XLIII

## COMPARISON

75. THE words παλαιός, *ancient*, and σχολαῖος, *slow*, seem also to have the forms in omicron, as παλαιότερος, σχολαιότερος, precisely as the greater number of adjectives in αιο.

76. Like πρῶτος, *early*, and ὄψιος, *late*, are also compared

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the poetical adjectives πλήσιος, *near*, and εἶδιος, *calm*. The words μέσος, *middle*, and ἴσος, *equal*, which from their meaning are rarely compared, have once or twice the forms μεσαίτερος, μεσαίτατος; ἰσαίτερος, ἰσαίτατος.

The word φίλος has in good writers the analytic comparative μάλλον φίλος, and superlative μάλιστα φίλος. The form φίλτερος is purely poetical and φίλτατος is in prose almost entirely confined to the vocative ὦ φίλτατε, *my dearest friend*, and the neuter plural τὰ φίλτατα used as a substantive, *our nearest and dearest*.

77. Of adjectives in -ων, the words πῖων, *fat*, and πέπων, *ripe*, form their comparative and superlative irregularly, but they are very rare indeed.

πῖων.	πῖότερος.	πῖότατος.
πέπων.	πεπαίτερος.	πεπαίτατος.

78. A few adjectives in -ος are irregular in taking -έστερος, -έστατος, viz., ἀκράτος, *pure*; ἐρρώμενος, *strong*; ἀφθονος, *abundant*.

ἀκρᾶτέστερος.	ἀκρᾶτέστατος.
ἐρρωμενέστερος.	ἐρρωμενέστατος.
ἀφθονέστερος.	ἀφθονέστατος.

79. The words ὑβριστής, *insolent (man)*, and ἐπίχαρις, *charming*, form their comparative and superlative as if from ὑβριστός and ἐπιχάριτος.

ὑβριστότερος.	ὑβριστότατος.
ἐπιχαριτώτερος.	ἐπιχαριτώτατος.

80. Of comparatives and superlatives formed from adverbial, prepositional, or indeclinable positives, the following are of most frequent occurrence—

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πέραν, *on the other side*; περαιότερος, *further*.

ὑπέρτερος, *higher, further*; ὑπέρτατος, *uppermost* (from prep. ὑπέρ, *over*).

ὔστερος, *latter, later*; ὕστατος, *last, latest*.

προϋργιαίτερος, *more serviceable*; προϋργιαίτατος, *most serviceable* (from προϋργου, ὅ, ἡ, τό).

81. As in all languages, there are in Greek many adjectives, which for euphonic or other reasons do not form their comparatives and superlatives by inflexional change. These generally use μάλλον and μάλιστα, as *magis* and *maxime* are used in Latin; as μάλλον δῆλος, *more plain*, δῆλος μάλιστα, or μάλιστα δῆλος, *most plain*.

## CHAPTER X

### § XLIV

#### ADVERBS

82. THERE are many adverbs besides those formed from adjectives. They may be formed from substantival or verbal stems, and many are of a formation now difficult to trace. Some are simply cases of adjectives or substantives. Thus in forms like φίλως we really see the remnants of the ablative case in Greek, as in οἶκοι, *at home*, we see the locative case of οἶκος, *house*. The dative supplies a great number, as—

δημοσίᾳ, *publicly*, from δημόσιος, *public*.

ἰδίᾳ, *privately*, from ἴδιος, *private*.

σπουδῇ, *zealously*, from σπουδή, *zeal*.

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83. Some are formed from substantive stems by the suffix -δον, as *κινηδόν*, like a *dog*, and a great number from verbal stems by the suffixes -δην and -τι, as *φύρδην*, *mixedly*, from *φύρειν*, to *mix*, *ἐλληνιστί*, in *Greek*, from *Ἑλληνίζειν*, to *speak Greek*. Others are really phrases like the English *at random*, as *ἐκποδών*, *out of the way* (for *ἐκ ποδῶν*).

84. For a large class no general principle of formation can be given. Such are *ἄλιν*, *enough*; *ἀθίς*, *again*; *πάλιν*, *back*; *ἀντίκα*, *immediately*; *ἐκεῖ*, *there*.

85. But many adverbs of place are formed by the three suffixes -ι, -θεν (attached to the stem or the modified stem), and -δε (attached to the accusative), as *οἴκοι*, *at home*, *οἴκοθεν*, *from home*, from *οἶκος*, *house*. In Attic prose we do not find -δε attached to the accusative singular. With the accusative of plural names of places it is often found, and then combines with the plural sigma of the case to form -ξε, as *Ἀθήναζε*, to *Athens* (for *Ἀθήναςδε*).

86. The chief adverbs of time are *πότε*, *when?* *ὁπότε*, *when?* (indirect), *τότε*, *then*, *δτε*, *ὁπότε*, *when*.

## CHAPTER XI

### §§ XLVI

87. The cardinal, ordinal, and adverbial numerals are as follows—

Sign.	Cardinal.	Ordinal.	Adverb.
1 α' εἷς, μία, ἓν	οἶκος, <i>the first</i>	ἅπαξ, <i>once</i>	
2 β' δύο	δευτερος	δὶς	
3 γ' τρεῖς, τρια	τρίτος	τρὶς	

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Sign.	Cardinal.	Ordinal.	Adverb.
4 δ'	τέτταρες, τέτταρα	τέταρτος	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8 η'	ὀκτώ	ὀγδοος	ὀκτάκις
9 θ'	ἐννέα	ἐνατος	ἐνάκις
10 ι'	δέκα	δέκατος	δεκάκις
11 ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12 ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρεῖς(τρία)καὶδέκα	τρίτος καὶ δέκατος	τρισκαιδεκάκις
14 ιδ'	τέτταρες καὶ δέκα	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15 ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16 ις'	ἑκκαίδεκα	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
17 ιζ'	ἐπτακαίδεκα	ἑβδομος καὶ δέκατος	ἐπτακαιδεκάκις
18 ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19 ιθ'	ἐννεακαίδεκα	ἐνατος καὶ δέκατος	ἐννεακαιδεκάκις
20 κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
25 κ' ε'	εἴκοσι πέντε	εἰκοστὸς πέμπτος	εἰκοσάκις πεντάκις
30 λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40 μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ο'	ἐβδομήκοντα	ἐβδομηκοστός	ἐβδομηκοντάκις
80 π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ς'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100 ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200 σ'	διᾷκόσιοι, αι, α	διᾷκοσιοστός	διᾷκοσιάκις
300 τ'	τριᾷκόσιοι, αι, α	τριᾷκοσιοστός	τριᾷκοσιάκις
400 υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	τετρακοσιάκις
500 φ'	πεντακόσιοι, αι, α	πεντακοσιοστός	πεντακοσιάκις

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Sign.	Cardinal.	Ordinal.	Adverb.
600 χ'	ἑξακόσιοι, αι, α	ἑξακοσιοστός	ἑξακοσιάκις
700 ψ'	ἑπτακόσιοι, αι, α	ἑπτακοσιοστός	ἑπτακοσιάκις
800 ω'	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	ὀκτακοσιάκις
900 Ϡ	ἐνακόσιοι, αι, α	ἐνακοσιοστός	ἐνακοσιάκις
1000 ρ	χίλιοι, αι, α	χίλιοστός	χίλιακις
2000 β	δισχίλιοι, αι, α	δισχίλιοστός	δισχίλιακις
3000 γ	τρिसχίλιοι, αι, α	τρिसχίλιοστός	τρिसχίλιακις
10000 ι	μύριοι, αι, α	μῦριοστός	μῦριακις

88. The letters of the alphabet were used, as is shown in the second column, as signs of the numbers. To form compound numbers *καί* was often used, in which case the smaller number was put first, as *εἴκοσιν ἑξ*, *twenty-six*, but *ἑξ καὶ εἴκοσι*, *six-and-twenty*. So *εἰκοστὸς ἕκτος*, *twenty-sixth*, but *ἕκτος καὶ εἰκοστός*, *six-and-twentieth*. Compounds of 8 or 9 are often expressed by means of the participles of *δέω*, *I lack*, as *δυοῖν δέοντα τριάκοντα*, *thirty lacking two*, i.e. *twenty-eight*, *ἐνὸς δέον τριᾶκοστὸν ἕτος*, *the thirtieth year save one*, — *the twenty-ninth year*.

89. Fractions were expressed in different ways. Fractions with the general formula  $\frac{1}{m}$  our *quarter*, *fifth*, etc., were expressed by compounds with *μόριον*, as *τρίτημόριον* =  $\frac{1}{3}$ , *πρυμμήμόριον* =  $\frac{1}{5}$ , etc. Fractions with the formula  $\frac{n}{m}$  were expressed by phrases like *τῶν πέντε τὰ τρία μέρη* =  $\frac{3}{5}$ , *τῶν ἑπτὰ αἱ δύο μοῖραι* =  $\frac{2}{7}$ . Fractions with the general formula  $\frac{m-1}{m}$  might be expressed as the last, or in a shorter way. Thus *τῶν ἑπτὰ τὰ ἑξ μέρη*, or simply *τὰ ἑξ μέρη* =  $\frac{6}{7}$ .

90. The most important general adjectives of quantity are *ἕκαστος*, *each*; *ἐκάτερος*, *either*; *πᾶς*, *all*; *ποστός*, *όποστός*,

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which in a series? (Lat. *quotus*?), *πολύς*, *much*, *ὀλιγοί*, *few*. The adverbs are *ἐκαστάκις*, *every time*, *πολλάκις*, *often*, *πλειστάκις*, *very often*; *ὀλιγάκις*, *seldom*.

91. When *αὐτός* comes between an article and substantive it acquires the meaning *same*, as *ὁ αὐτὸς ἀνὴρ*, *the same man*. It often coalesces by crasis with those forms of the article which end in a vowel, as—

## SINGULAR

n.	<i>αὐτός.</i>	<i>αὐτή.</i>	<i>ταυτό, ταυτόν.</i>
a.	<i>τὸν αὐτόν.</i>	<i>τὴν αὐτήν.</i>	<i>ταυτό, ταυτόν.</i>
g.	<i>ταυτοῦ.</i>	<i>τῆς αὐτῆς.</i>	<i>ταυτοῦ.</i>
d.	<i>ταυτῷ.</i>	<i>ταυτῇ.</i>	<i>ταυτῷ.</i>

## PLURAL

n.	<i>αὐτοί.</i>	<i>αὐταί.</i>	<i>ταυτά.</i>
a.	<i>τοὺς αὐτούς.</i>	<i>τὰς αὐτάς.</i>	<i>ταυτά.</i>
g.		<i>τῶν αὐτῶν.</i>	
d.	<i>τοῖς αὐτοῖς.</i>	<i>ταῖς αὐταῖς.</i>	<i>τοῖς αὐτοῖς.</i>

## DUAL

n. a. v.	<i>ταῦτά.</i>	g. d.	<i>τοῖν αὐτοῖν.</i>
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92. Like *οὗτος* are declined—

<i>τοσοῦτος.</i>	<i>τοσαύτη.</i>	<i>τοσοῦτο(ν)</i> , <i>so great.</i>
<i>τοιοῦτος.</i>	<i>τοιαύτη.</i>	<i>τοιοῦτο(ν)</i> , <i>such.</i>
<i>τηλικοῦτος.</i>	<i>τηλικαύτη.</i>	<i>τηλικοῦτο(ν)</i> , <i>so old.</i>

But the tau of the forms of *οὗτος* beginning in that letter is dropped, as *ταῦτα*, but *τοσ-αὐτα*; and the nominative and accusative singular neuter may end in nu.

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With the same meaning as these forms we also find *τοσός-δε*, *τοιός-δε*, and *τηλικός-δε* declined regularly, except that they have the suffix *-δε* appended.

93. In the following tables the pronouns and the adverbs formed from their stems are arranged so as best to show their relations to one another.

## PRONOMINAL ADJECTIVES

interrogative	indefinite	demonstrative	relative
<i>τίς, who?</i>	<i>τις, some one</i>	<i>ὅδε, οὗτος, this</i>	<i>ὅς, ὅστις, who</i>
<i>πότερος, uter? which of two?</i>	<i>πότερος, one of two (alteruter)</i>	<i>ἕτερος, the one of two (alter)</i>	<i>ὁπότερος, which of two</i>
<i>πόσος, how great? how much? (quantus, quot)</i>	<i>ποσός, of some size or number</i>	<i>τόσος, τοσόςδε, τοσοῦτος, so great, so much (tantus, tot)</i>	<i>ὅσος, ὁπόσος, how great, how much (quantus, quot)</i>
<i>ποῖος, of what quality? (qualis)</i>	<i>ποιός, of some quality</i>	<i>τοῖος, τοιόςδε, τοιοῦτος, of such a quality (talis)</i>	<i>οἷος, ὁποῖος, of which quality (qualis)</i>
<i>πηλίκος, how old?</i>	<i>πηλίκος, of some age</i>	<i>τηλίκος, τηλικόςδε, τηλικούτος, of such age</i>	<i>ἡλίκος, ὁπηλίκος, of which age</i>

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## PRONOMINAL ADVERBS

interrogative	indefinite	demonstrative	relative
ποῦ, <i>where?</i>	που, <i>somewhere</i>	ἐνθάδε } <i>here</i> ἐνταῦθα } <i>there</i>	οὗ, ὅπου, <i>where</i>
πόθεν, <i>whence?</i>	ποθεν { <i>from</i> { <i>some-</i> { <i>where</i>	ἐνθένδε } <i>from</i> ἐντεῦθεν } <i>here</i> } <i>there</i>	ὅθεν } <i>whence</i> ὅπόθεν }
ποῖ, <i>whither?</i>	ποι { <i>some</i> { <i>whither</i>	ἐνταυθοῖ, <i>thither</i>	οἷ, ὅποι, <i>whither</i>
πότε, <i>when?</i>	ποτέ, <i>sometime</i>	τότε, <i>then</i>	ὅτε, ὁπότε, <i>when</i>
πηνίκα { <i>at</i> { <i>what</i> { <i>hour?</i>		τηνικάδε } <i>at</i> τηνικαῦτα } <i>that</i> τηνίκα } <i>hour</i>	ἡνίκα { <i>at</i> ὁπηνίκα } <i>which</i> { <i>hour</i>
πῶς, <i>how?</i>	πως, <i>somehow</i>	ὧδε } <i>thus</i> οὕτως }	ὥς, ὅπως, <i>as</i>
πῇ, <i>in what way?</i>	πῇ, <i>in some way</i>	ταύτῃ } <i>in this</i> τῇδε } <i>way</i>	ᾧ, ὅπῃ { <i>in which</i> { <i>way</i>

## CHAPTER XII

## §§ LV. ff

## GENERAL REMARKS ON VERBAL FORMS

## 94.—Double Forms.

Besides the third plural imperative active forms like λῶόν-

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των, λῡσάντων, and the middle forms λῡέσθων, λῡσάσθων, λελίσθων, and the passive λυθέντων, we find in late Greek λῡέτωσαν, λῡσάτωσαν, λῡέσθωσαν, λῡσάσθωσαν, λελίσθωσαν, λυθήτωσαν. Such forms, however, are never found in stone records or in verse till after Alexander the Great, and are therefore when found in Attic prose texts to be regarded as late alterations of the shorter forms.

95. Such optative active forms as λῡσαις, λῡσαι, λῡσαιεν for λῡσειας, λῡσειε(ν), and λῡσειαν, are equally suspicious in Attic prose; as are also forms of the passive optative such as λυθείητον for λυθείτον. They are not found in Attic verse.

96. The ending -η for ει in the second person singular present and futures, indicative, middle, and passive is certainly late.

97. In late writers the pluperfect indicative active is thus inflected—

SINGULAR	PLURAL
λελύκειν	λελύκειμεν
λελύκεις	λελύκειτε
λελύκει	λελύκεισαν

99. **Auxiliary Tenses.**—The perfect and pluperfect active indicative may be expressed by the participle and the substantive verb, as λελυκώς εἰμι, λελυκώς ἦν.

The same is true of the middle and passive, as λελυμένος εἰμι, λελυμένος ἦν. The subjunctive and optative perfect active are more frequently expressed in this way than by λελύκω and λελυκοίην, namely, λελυκώς ᾖ, λελυκώς εἴην.

For future perfect, λελυκώς ἔσομαι was used.

100. **The Perfect Imperative.**—This tense is not used in the active voice except when the perfect has a present meaning, and then the second person singular always ends in -θι. Thus from κέκραγα, *I shout*, we have the imperative

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(2) κέκραχθι.

(3) κεκράγᾱτω.

Pl. (2) κεκράγατε.

In the middle and passive the third person singular is common in such phrases as ταῦτα εἰρήσθω, *let these things be said*. The second person singular is hardly used except when the perfect has a present meaning, as, μέμνησο *remember*; from μέμνημαι, *I remember*; πέπανσο, *quiesce*.

101. **Future middle and passive** — There is no lack of futures with a passive meaning seeing that in addition to the future tense common to both the middle and the passive voices we have also forms like λυθήσομαι and λελύσομαι, and in the case of verbs from consonant stems sometimes another like τραφήσομαι from the strong aorist ἐτράφην.

102. **Future middle in form, active in meaning.** — Another peculiarity of the future is that a very large class of verbs have a future middle in form but active in meaning. In fact, almost all verbs which denote the exercise of the bodily functions have this peculiarity. Many of these verbs are already deponents, and are not included in the following list. The most important are.

103. ᾄδειν, *sing*, ᾄσομαι κέκραγα, *cry aloud*, κεκράξ-  
 ἀλαλάζειν, *shout*, ἀλ- ομαι.  
 αλάξομαι. κέκλαγα, *scream*, κεκλάγξ-  
 βοᾶν, *cry*, βοήσομαι. ομαι.  
 γελᾶν, *laugh*, γελάσ- κωκύειν, *wail*, κωκύσομαι.  
 ομαι. οἰμώζειν, *lament*, οἰμώξ-  
 γηρύειν (poet.) *cry*, ομαι.  
 γηρύσομαι, ὀλολύζειν, *shriek*, ὀλολύξ-  
 γρύζειν, *grunt*, γρύξ- ομαι.  
 ομαι. ὀτοτύζειν, *wail*, ὀτοτύξομαι.

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ἀκούειν, *hear*, ἀκούσομαι.

• θιγγάνειν, (poet.) *touch*, θίξομαι.

104. δάκνειν, *bite*, δήξομαι. πτύειν, *spit*, πτύσομαι.  
 ἐσθίειν, *eat*, ἔδομαι. ῥοφέειν, *gobble*, ῥοφήσομαι.  
 λάπτειν, *lap*, λάψομαι. τρώγειν, *gnaw*, τρώξομαι,  
 πίνειν, *drink*, πῖομαι. χάσκειν, *gape*, χανοῦμαι.
105. ἀπαντᾶν, *meet*, ἀπαν- θρώσκειν, *leap*, θοροῦμαι.  
 τήσομαι. νεῖν, *swim*, νεύσομαι.  
 βαδίζειν, *walk*, βαδι- πηδᾶν, *leap*, πηδήσομαι.  
 οῦμαι. πλεῖν, *swim*, πλεύσομαι.  
 -βαίνειν, *go*, -βήσομαι. ῥεῖν, *flow*, ῥεύσομαι.  
 (βλώσκειν), (poet.) *go*, σπουδάζειν, *hasten*, σπου-  
 μολοῦμαι. δάσομαι.  
 ἀπο-διδράσκειν, *run* (τρέχειν), *run*, δραμοῦμαι.  
 away, ἀπο-δράσομαι. φεύγειν, *flee*, φεύξομαι.  
 διώκειν, *pursue*, διώξ- χωρεῖν, *proceed*, χωρή-  
 ομαι. σομαι.  
 θεῖν, *run*, θεύσομαι. παίζειν, *play*, παίσομαι.  
 πίπτειν, *fall*, πεσοῦμαι.  
 κάμνειν, *be weary*, καμοῦμαι.  
 φθάνειν, *get before*, φθήσομαι.  
 ὑστερεῖν, *be behind*, ὑστερήσομαι.
106. (βιώναι aor.), *live*, βιώ- εἶναι, *be*, ἔσομαι.  
 σομαι. αποθνήσκειν, *die*, ἀπο-  
 -γηράσκειν, *grow old*, θανοῦμαι.  
 -γηράσομαι. πᾶσχειν, *suffer*, πείσομαι  
 (τλήναι aor.) *endure*,  
 τλήσομαι.

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107. λαγχάνειν, *obtain*, λήξ- τυγχάνειν, *obtain*, τεύξ-  
ομαι. ομαι.  
λαμβάνειν, *take*, λήψ- ἀρπάζειν, *seize*, ἀρπάσομαι.  
ομαι. κλέπτειν, *steal*, κλέψομαι.  
κιγχάνειν, (*poet.*) *find*, πλεονεκτείν, *be grasping*,  
κιχήσομαι. πλεονεκτήσομαι.

108. Intellectual or emotional activity is expressed by

- ἀμαρτάνειν, *err*, ἀμαρ- τωθάζειν, *mock*, τωθάσομαι.  
τήσομαι. θαυμάζειν, *admire*, θαν-  
γυγνώσκειν, *know*, μάσομαι.  
γνώσομαι. ἀπολαύειν, *enjoy* ἀπολαύ-  
μανθάνειν, *learn*, μα- σομαι.  
θησόμαι. ὑβρίζειν, *insult*, ὑβριούμαι.  
σκάπτειν, *jeer*, σκώψ- ὀμνυμαι, *swear*, ὀμούμαι.  
ομαι.

109. There are many more, some of which oscillate between the active and the middle.

110. **Remarks on Contracted Verbs**—The following irregularities are to be remembered :—

(1) The verbs ξῶ, *live*; χρῶ, *answer* (of an oracle); χρῶμαι, *use*; διψῶ, *thirst*; πεινῶ, *hunger*; σμῶ, *smear*; though from alpha stems contract in eta, as, ξῶ, ξῆς, ξῆ, ξῶμεν, ξῆτε, ξῶσι, subjunctive, ξῶ, ξῆς, etc., infinitive, ξῆν.

κνῶ, *scrape*; and ψῶ, *rub*; occasionally contract in eta also.

(2) The verb ῥιγῶ, *shiver with cold*, contracts in ω and φ, instead of ου and οι, as, infinitive ῥιγῶν; subjunctive third singular ῥιγῶ; optative third singular ῥιγῶ; participle ῥιγῶν, ῥιγῶσα, ῥιγῶν, gen. ῥιγῶντος.

(3) Words like χέω only contract when the vowel epsilon is

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followed by another epsilon and before the endings *εις* and *ει* of the active. In all other cases their formation is identical with that of *λύω*. The only exceptions are *δέω*, *I bind*: and *ξέω*, *I smooth*; which in Attic always contract like polysyllables, *δῶ*, *δεῖς*, *δεῖ*, *δοῦμεν*, *δεῖτε*, *δοῦσι*, *ξῶ*, *ξεῖς*, *ξεῖ*, *ξοῦμεν*, *ξεῖτε*, *ξοῦσι*; imperfect *ἔδουν*, *ἔξουν*, etc. But *δέω*, *I lack*, is like all other dissyllabic verbs in *-εω*, *δέω*, *δεῖς*, *δεῖ*, *δέομεν*, *δεῖτε*, *δέουσι*; imperfect *ἔδεον*, *ἔδεις*, *ἔδει*, etc.

The verb *λοέω*, *wash*, contracts in Attic to *λούω*, but those persons which have a short connecting vowel are formed as if from *λόω*, and then contract; *e.g.*

<i>λόομεν</i>	becomes	<i>λούμεν</i> .
<i>λόετε</i>	„	<i>λούτε</i> .
<i>ἔλοον</i>	„	<i>ἔλουν</i> .
<i>λόεσθαι</i>	„	<i>λούσθαι</i> .
<i>λόόμενος</i>	„	<i>λούμενος</i> .

## CHAPTER XIII

### THE TENSE-SYSTEM OF REGULAR VERBS IN OMEGA

115. You must carefully observe that in no tense of *λύω* is there any stem-form shorter than *λυ*, which we call the present stem. It may therefore also be called the verbal stem, as there is no part of the verb in which the syllable *λυ* is not found. The same is true of all pure verbs, that is, verbs which have the omega of the first person singular present indicative active preceded by a vowel. Of course contracted verbs belong to this class, as *τιμῶ*, *φιλῶ*, and *δηλῶ*

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were originally *τιμάω*, *φιλέω*, and *δηλόω*. This is a very important class of verbs, and far more Greek verbs belong to it than to any other.

Many impure verbs also belong to this group, that is, have their present stem and their verbal stem identical, such as *λέγω*, *I say*, and *πλέκω*, *I plait*. But with most impure verbs the case is different. Thus of the verbs which you have learned, if you take *φεύγω* or *λείπω*, you will observe that the present stems *φενγ* and *λειπ* are not the shortest stem-forms in the verb. For *φεύγω* has for aorist *ἔφυγον*, of which *φνγ* is the stem, and *λείπω* forms an aorist *ἔλιπον* from the stem *λιπ*.

116. We may now go further than we did on p. 65 and may divide our verbs in a better way than by the letters in which their stems end, for we have learned that some verbs have no stem-form shorter than the present stem and that others have.

This at once separates all Greek verbs in omega into two great groups—

I. Verbs in which the present stem and verb-stem are identical.

II. Verbs in which the present stem and verb-stem are different.

To the former of these groups belong the vast majority of Greek verbs. The latter embraces a comparatively small number of verbs, but from the nature of their meaning the verbs which belong to it occur for the most part very frequently, and so appear to be more numerous than they are.

117. If we examine the verbs which belong to the second group, we shall see that the present stem may conveniently be regarded as enlarged from the shorter stem-form or verb-stem, but in different ways. We may thus divide the second

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group into smaller groups according to the way in which the present stem, differs from the verb-stem.

118. I. The vowel of the present stem is longer than in the verb-stem.

φεύγω, <i>flee</i> .	verb-stem, φυγ.
λείπω, <i>leave</i> .	„ λιπ.

119. II. In cases when the verb-stem ends in a labial, the present stem is increased by tau.

βλάπτω, <i>hurt</i> .	verb-stem, βλαβ.
τύπτω, <i>strike</i> .	„ τυπ.
κρύπτω, <i>hide</i> .	„ κρυφ.

120. III. The present stem is longer than the verb-stem by certain letters which arise from the coalescing of the final letter of the verb-stem and the semi-vowel *y* represented in Greek by *iota*.

(1) The palatals kappa, gamma, chi unite with this *iota* to form *ττ* (σσ).

κηρύττω, <i>proclaim</i>	for κηρυκ-ι-ω.
τάττω, <i>order</i>	for ταγ-ι-ω.
δρύττω, <i>dig</i>	for δρυχ-ι-ω.

(2) Delta and occasionally gamma coalesce with the *iota* to form *ζeta*.

κομίζω, <i>carry</i>	for κομιδ-ι-ω.
οἶμωζω, <i>bewail</i>	for οἶμωγ-ι-ω.

(3) Lambda by union with the *iota* becomes *λλ*.

βάλλω, <i>throw</i>	for βαλ-ι-ω.
στέλλω, <i>equip</i>	for στελ-ι-ω.

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(4) When the verb-stem ends in nu or rho the semi-vowel is thrown back into it. •

<i>τείνω, stretch</i>	for <i>τεν-ι-ω.</i>
<i>φθείρω, destroy</i>	for <i>φθερ-ι-ω.</i>

121. IV. The present stem is longer than the verb-stem by nu or a syllable containing nu.

(1) by nu alone—

<i>βαίνω, go.</i>	verb-stem <i>βα.</i>
<i>τέμνω, cut.</i>	„ <i>τεμ.</i>

(2) by αν—

<i>μανθάνω, learn.</i>	verb stem <i>μαθ.</i>
<i>βλαστάνω, grow.</i>	„ <i>βλαστ.</i>

(3) by νε—

<i>κυνέω, kiss.</i>	verb-stem <i>κυ.</i>
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122. V. The present stem is longer than the verb-stem by σκ or, when the verb-stem ends in a consonant, by ισκ, and sometimes by reduplication also.

<i>γηράσκω, grow old</i>	verb-stem <i>γηρᾱ.</i>
<i>γινώσκω, come to know.</i>	„ <i>γνω.</i>
<i>εὕρισκω, find.</i>	„ <i>εὔρ.</i>

The last two classes must be regarded as quite irregular. Still more irregular are the two remaining classes.

123 VI. A short stem alternates with one enlarged by epsilon.

(1) The enlarged stem in epsilon belongs to the present, while other tenses are formed from the shorter.

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δοκῶ (έω), *seem*.                      verb-stem δοκ.  
future δόξω (not δοκήσω).

(2) The shorter stem belongs to the present, while the other tenses are formed from the enlarged stem.

ἐθέλω, *wish*.                              verb-stem ἐθελ.  
future ἐθελήσω.

124. VII. The verb draws upon quite different stems to form its different tenses, as ὁρῶ, *I see*; ὄψομαι, *I shall see*; εἶδον, *I saw*, from ὄρα, ὀπ, ἰδ, see p. 184.

## CHAPTER XIV

### THE TENSES IN DETAIL

125. **Present and Imperfect.**—The imperfect is formed from the present stem by prefixing the augment and adding the personal endings.

Verbs when compounded with a preposition have the augment immediately after the preposition, as εἰσβάλλω, *I throw into*, εἰσ-έ-βαλλον, εἰσάγω, *I introduce*, εἰσ-ἤ-γον. The prepositions σύν, *with*, and ἐν, *in*, which become assimilated to the first consonant of the simple verb, resume their true forms before the augment, συμβάλλω, *I throw together*, συν-έ-βαλλον, ἐμβάλλω, *I throw into*, ἐν-έ-βαλλον. ἐκ, *out of*, becomes ἐξ before the augment.

126. When the preposition ends in a vowel, the vowel is elided before the augment, ὑπο-γράφω, *I subscribe*, ὑπ-έ-γραφον. But περί, *about*, and πρό, *before*, never lose their

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vowel, although πρό may contract with ε to form ου, as προῦβαινον. for προ-έ-βαινον, *I went forward*. There are also some irregularities in augment.

127. (1) ε becomes ει, not η, in the verbs—

ἐάν, <i>leave</i> , εἶων.	ἔπεσθαι, <i>follow</i> , εἰπόμεν.
ἐθίζειν, <i>accustom</i> , εἴθιζον.	ἔχειν, <i>have</i> , εἶχον.
ἐστῖαν, <i>entertain</i> , εἰστίων.	ἐλίττειν, <i>roll</i> , εἴλιπτον.
ἐλκεῖν, <i>draw</i> , εἴλκον.	ἔρπειν, <i>creep</i> , εἶρπον.

128. (2) Some verbs beginning with a vowel have the syllabic augment—

ὠνεῖσθαι, <i>buy</i> .	ἔωνούμην.
ὠθεῖν, <i>push</i> .	ἔώθουν.
οὖρεῖν, <i>make water</i> .	ἐούρουν.

129. (3) Some verbs have a double augment in Attic—

ἀντιβολεῖν, <i>entreat</i> .	ἡντεβόλουν.
ἀντιδικεῖν, <i>dispute</i> .	ἡντεδίκουν.
ἀμφισβητεῖν, <i>dissent</i> .	ἡμφεσβήτουν.
ἀμφιγνοεῖν, <i>doubt</i> .	ἡμφεγνόουν.
διαίταν, <i>diet</i> .	ἐδιήτων.
διακονεῖν, <i>serve</i> .	ἐδιηκόνουν.
ἀνέχεσθαι, <i>endure</i> .	ἡνειχόμεν.
ἐνοχλεῖν, <i>trouble</i> .	ἡνώχλουν.
ἀνοίγειν, <i>open</i> .	ἀνέωγον.
ἀμπέχεσθαι, <i>have on</i> .	ἡμπειχόμεν.

130. The second or strong aorist active and middle.—Pure verbs cannot form this tense, and few even of impure verbs possess it. It is consequently very rare in Greek,

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hardly occurring at all except in such verbs as have a root for their stem. • That it is often thought a common tense is due to the fact that the verbs which form it, though few in number, are in very frequent use. Its inflexion is for the indicative the same as that of the imperfect, and for the other moods the same as that of the present. Thus from λείπω we have the active aorist ἔλιπον, and from πείθω the middle aorist ἐπιθόμην.

## ACTIVE

IMPERFECT		PRESENT	
<i>Indicative.</i>		<i>Subjunctive.</i>	<i>Optative.</i>
S. 1. ἔλειπον.	} <i>Was, were leaving.</i>	λείπω.	λείποιμι.
2. ἔλειπες.			
3. ἔλειπε.		<i>Imperative.</i>	<i>Infinitive.</i>
D. 2. ἐλείπετον.		λείπε.	λείπειν.
3. ἐλείπέτην.			
P. 1. ἐλείπομεν.		<i>Participle.</i>	
2. ἐλείπετε.		λείπων, λείπουσα, λείπον.	
3. ἔλειπον.			

## AORIST

S. 1. ἔλιπον.	} <i>Left.</i>	λίπω.	λίποιμι.
2. ἔλιπες.			
3. ἔλιπε.			
D. 2. ἐλίπετον.		λίπε.	λιπεῖν.
3. ἐλίπέτην.			
P. 1. ἐλίπομεν.		. λιπών, λιποῦσα, λιπον.	
2. ἐλίπετε.			
3. ἔλιπον.			

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## MIDDLE

IMPERFECT		PRESENT	
<i>Indicative.</i>		<i>Subjunctive.</i>	<i>Optative.</i>
S. 1. ἐπειθόμεν.	} <i>Was, were believing.</i>	πείθωμαι.	πειθοίμην.
2. ἐπείθου.			
3. ἐπείετο.		<i>Imperative.</i>	<i>Infinitive.</i>
D. 2. ἐπειθέσθον.		πείθου.	πείθεσθαι.
3. ἐπειθέσθην.			
P. 1. ἐπειθόμεθα.		<i>Participle.</i> πειθόμενος, η, ον.	
2. ἐπείεσθε.			
3. ἐπείοντο.			

## AORIST

S. 1. ἐπιθόμεν.	} <i>Believed.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
2. ἐπίθου.		πίθωμαι.	πιθοίμην.
3. ἐπίετο.			
D. 2. ἐπίθεσθον.		<i>Imperative.</i>	<i>Infinitive.</i>
3. ἐπίθεσθην.		πιθοῦ.	πιθέσθαι.
P. 1. ἐπιθόμεθα.		<i>Participle.</i> πιθόμενος, η, ον.	
2. ἐπίεσθε.			
3. ἐπίοντο.			

131. **Future active and middle.**—The inflexion of the future is the same as that of the present, except that the future stem forms no subjunctive or imperative. The contracted future has the same inflexion as contracted presents.  
*E.g.*—

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## PRESENT

## FUTURE

*Indicative*

S. 1. φιλω, <i>I love.</i>	σπερω, <i>I shall sow.</i>
2. φιλεῖς.	σπερεῖς.
3. φιλεῖ.	σπερεῖ.
D. 2. φιλεῖτον.	σπερεῖτον.
3. φιλεῖτον.	σπερεῖτον.
P. 1. φιλοῦμεν.	σπεροῦμεν.
2. φιλεῖτε.	σπερεῖτε.
3. φιλοῦσι.	σπεροῦσι.

*Optative*

S. 1. φιλοῖην.	σπεροῖην.
2. φιλοῖης.	σπεροῖης.
3. φιλοῖη.	σπεροῖη.
D. 2. φιλοῖτον.	σπεροῖτον, etc

*Infinitive*

φιλεῖν.	σπερεῖν.
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*Participle*

φιλῶν, -οῦσα, -οῦν.	σπερῶν, -οῦσα, -οῦν.
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And so with the middle.

132. All stems ending in a vowel or a mute form their future by adding sigma to the stem. The sigma combines with gutturals to form xi, and with labials to form psi, while dentals are dropped before it. πλέκ-ω, *I plait*, πλέξω; βλάπ-τω, *I hurt*, βλάψω; ᾄδ-ω, *I sing*, ᾄσομαι; πράττω, *do* (πραγ), πράξω.

Vowel stems have their vowels long before sigma, that is, epsilon becomes eta, omicron becomes omega, alpha becomes eta except when preceded by epsilon, iota, or rho, in which

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case it is not changed, as ποιῶ (έω), ποιήσω; δηλῶ (όω), δηλώσω; ἔῶ (όω), ἄλλω, ἔάσω; ἰῶμαι (ιάομαι), ἥεα, ἰάσομαι; φυρῶ (άω), κηεα, φυράσω; but βοῶ (άω), shout, βοήσομαι; τιμῶ (άω), τιμήσω.

133. The contracted future is formed by adding εω to the verb-stem, and then contracting; as τεν (verb-stem of τείνω, *stretch*), future τενέω, τενῶ. Stems ending in λ, μ, ν, ρ, form their futures in this way. The syllable preceding the contracted syllable is always short, νέμω, *assign*, νεμῶ; μαιίνω, *pollute*, μιανῶ; σπείρω, *sow*, σπερῶ; ἀγγέλλω, *report*, ἀγγελῶ.

134. Not a few stems in ε (present έω), most stems in ιδ (present ίζω), and a very few in σδ (present άζω), throw out the sigma in the future. Those in ε and αδ at once contract the colliding vowels, καλῶ (έω), *call*; future καλῶ (for καλέσω): βιβάζω, *bring*, future βιβῶ (for βιβάσω). But the stems in ιδ after dropping sigma add epsilon and contract, as πορίζω, *provide*, ποριῶ for (ποριέω).

135. The first or weak aorist active and middle.—The stem is simply the future stem lengthened by alpha.

The stems in λ, μ, ν, ρ which form their future without sigma do not employ that letter in the aorist, but in compensation lengthen their vowel; short alpha becomes long after iota and rho, after other vowels and after consonants it becomes eta, ραίνω, *sprinkle*, ῥραῖνα; καθαίρω, *purify*, ἐκάθηρα.

Exceptions are—

μαιίνω, *pollute*, ἐμίηνα.

τετραίνω, *bore*, ἐτέτρηνα.

κοιλαίνω, *hollow*, ἐκοιλᾶνα.

λευκαίνω, *whiten*, ἐλευκᾶνα.

ὀργαίνω, *enrage*, ὄργαῖνα.

ἰσχυαίνω, *dry*, ἴσχυᾶνα.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Epsilon becomes *ει*, and iota and upsilon are simply lengthened, as μένω, *remain*, ἔμεινα; κρίνω, *decide*, ἔκρινα.

136. **The perfect active.**—The same stem supplies the pluperfect active, the perfect and pluperfect middle and passive, and the third future, which has a passive sense.

The characteristic mark of the stem is its reduplication. The rules for reduplication are—

137. (1) Verbs beginning with a vowel have no reduplication proper, but simply lengthen the vowel, as ὄρω (άω), *urge*, ὄρμηκα.

138. (2) Verbs beginning with a consonant followed by a vowel or by lambda, nu, or rho, repeat the initial consonant with epsilon, as λύω, λέλυκα—γράφω, *write*, γέγραφα; πλέκω, *plait*, πέπλεχα; κνάω, *scrape*, κέκναικα. But an aspirate is represented by the corresponding tenuis, as φιλῶ, πεφίληκα.

139. (3) In all other cases a verb beginning with two consonants takes only epsilon for its reduplication, as κτείνω, *kill*, ἔκτονα; ζημιῶ, *injure*, ἔζημίωκα.

Exceptions to (2) are all verbs beginning with ρ, γλ, γν, μν, which follow (3), as, ῥίπτω, *throw*, ῥρῖφα; γλύφω, *carve*, ἔγλυμμαι (passive); μνημονεύω, *mention*, ἐμνημόνευκα; γνωρίζω, *point out*, ἐγνώρικα.

140. There are a strong and a weak perfect active.

**The weak perfect active.**—Kappa is added to the reduplicated verb-stem, the vowel following the rules laid down in § 132.

δρῶ (άω), *do*, δράσω, δέδρακα.

τῖμῶ (άω), *τιμήσω*, τετίμηκα.

141. Stems in tau, delta, and theta throw out these consonants before kappa, as ὀνειδίζω (ὀνειδ), *reproach*, ὀνειδίκα; πείθω (πιθ), *persuade*, πέπεικα. The vowel is occasionally changed, as φθείρω (φθερ), *destroy*, ἐφθαρκα.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

142. **The second or strong perfect.**—This is an old and comparatively rare tense, formed directly from the verb-stem. The vowel of the stem undergoes change, and a few stems in kappa, gamma, pi, and beta change these letters into the corresponding aspirates, as φεύγω (φυγ), *flee*, πέφευγα; πέμπω (πεμπ), *send*, πέπομφα.

143. **The perfect middle and passive.**—This tense is formed by adding the personal endings of the principal tenses of the middle directly to the perfect-stem without any connecting vowel. Stem λυ, perfect-stem λελυ, perfect middle λέλυ-μαι. When the stem ends in a consonant, the consonant is changed according to the rules laid down in page 111. The ending -νται of the third person plural is incompatible with consonantal stems, and in this case the periphrasis with εἰμί is always used. The following table gives an example of each class of consonant stems—

PALATAL	LABIAL	DENTAL	LIQUID
<i>Singular</i>			
πέπλεγμαi.	γέγραμμαi.	πέπεισμαi.	ἔσπαρμαi.
πέπλεξαi.	γέγραφαi.	πέπεισαι.	ἔσπαρσαι.
πέπλεκται.	γέγραπται.	πέπεισται.	ἔσπαρται.
<i>Plural</i>			
πεπλέγεθα.	γεγράμμεθα.	πεπείσμεθα.	ἐσπάρμεθα.
πέπλεχθε.	γέγραφθε.	πέπεισθε.	ἔσπαρθε.
πεπλεγμένοι	γεγραμμένοι	πεπεισμένοι	ἐσπαρμένοι
εἰσί.	εἰσί.	εἰσί.	εἰσί.

144. **The future perfect** is formed by enlarging the perfect stem by sigma and adding the inflexions of the future middle, as λελυ-σ-ομαι, from λελυ; λελείψομαι, from λελειπ.

145. **The second or strong aorist passive stem.**—

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

This stem supplies the second aorist and the second future passive. It is formed by adding epsilon to the verb-stem, the stem-vowel being sometimes changed, as *τήκω*, *melt* (verb-stem *τάκ*); *ἐτάκην* (stem *τακε*); *πλέκω*, *plait* (verb-stem *πλεκ*); *ἐπλάκην* (stem *πλακε*).

146. **The first or weak aorist passive stem.**—This stem supplies the first aorist and the first future passive, and is formed from the verbal stem by adding *θε*. Before this syllable the vowel of vowel stems is lengthened as in the future, aorist, and perfect active, *τίμα*, *ἐτιμήθην*; *πειρα*, *try*, *ἐπειράθην*; futures, *τιμηθήσομαι*, *πειράθήσομαι*.

## CHAPTER XV

### VERBS IN -μι.

147. **THESE** verbs differ from the verbs in omega only in the inflexion of the present and second aorist stems, and occasionally in that of the perfect and pluperfect. Many verbs belonging to the -ω conjugation form their aorist active according to the -μι conjugation.

148. They are divided into two classes.

(1) Verbs which in the present add their person-endings directly to the verb-stem or the verb-stem reduplicated with iota; as, *φῆμι*, *I say*; *τίθημι*, *I place*.

(2) Verbs which add *νν* to the verb-stem in order to form the present stem; as *δείκ-νν-μι*, *I show* (verb-stem *δεικ*).

We shall add a few more verbs conjugated in full to those already given. The rest you will find in the list of verbs on p. 170.

*I vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

149. ἔημι, *I send, make to go*, is inflected like τίθημι.

## ACTIVE

present ἔημι, ἔης, ἔησι (ν), ἔμεν, ἔτετε, ἔωσι(ν).  
 subjunctive ἔω; optative ἔειν; imperative ἔει; infinitive  
 εἶναι; participle εἰς.  
 imperfect ἔειν, ἔεις. ἔει, ἔμεν, ἔτετε, ἔσαν.  
 aorist ἔηκα, ἔηκας ἔηκε(ν), εἰμεν, εἰτε, εἶσαν or ἔηκαν.  
 subjunctive εἶ; optative εἴην; imperative ἔς; infinitive  
 εἶναι; participle εἷς.  
 future ἔησω; perfect εἶκα;

## MIDDLE

ἔμαι, *I hasten*; subjunctive ἔωμαι, ἐῖη ἐῖται, etc.  
 optative ἐέμην; imperative ἔεσο; infinitive ἔεσθαι; parti-  
 ciple ἔμενος.  
 imperfect ἐέμην, ἔεσο.  
 aorist ἐέμην, ἐέσο, ἐέτο, etc.; subjunctive ὤμαι.  
 optative ἐέμην.  
 future ἔσομαι; perfect εἶμαι; pluperfect ἐέμην.  
 aorist passive ἐέθην; subjunctive ἐέθω; future ἐέθήσομαι.  
 verbals ἐέτός, ἐέτέος.

It differs from τίθημι in its perfect middle which has, unlike τέθειμαι, a passive as well as a middle sense.

150. The three aorists ἔθηκα, ἔηκα, and ἔδωκα are (with the rare ἔφρηκα) the only Greek aorists in -κα.

151. φημί, *I say*; φής, φησί, φαμέν, φατέ, φᾶσι.  
 subjunctive φῶ; optative φαίην; imperative φαθί or φάθι.  
 infinitive φάναι; participle φᾶς.  
 imperfect ἔφην, ἔφησθα, ἔφη, ἔφαμεν, ἔφατε, ἔφασαν.

152. Besides the regular forms the perfect active of ἵστημι has also the following—

*Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent.*

p. 1. ἔσταμεν, *we stand*.

2. ἔστατε.

3. ἐστᾶσι. pluperf ἔστασαν, *they stood*.

Subj. ἐστῶ *I may stand*; ἐστῶμεν, ἐστῶσι; opt. ἐσταίην;  
imper. ἔσταθι, ἐστάτω, ἔστατον, ἔστατε; inf. ἐσάναι; part.  
ἐστός, ἐστόσα, ἐστός; gen. ἐσῶτος, ἐσώσης.

153. Similarly τέθηκα, the perfect of ἀποθνήσκω, *I die*;  
has the forms τέθηκαμεν, τέθηκατε, τεθνήκασι, 3 plural pluperfect  
ἐτέθνασαν; imperative τέθηκαθι, τεθνήκατω; infinitive τεθνήσκειν;  
participle τεθνεώς, τεθνεώσα, τεθνεός.

154. δέδια or δέδοικα (stem δι), *I fear*.

PERFECT	PLUPERFECT
δέδοικα, δέδια	ἐδέδοίκα
δέδοικας	ἐδέδοίκας
δέδοικε (δέδιε)	ἐδέδοικε (ν) (ἐδέδει)
(δέδοίκαμεν) δέδιμεν	ἐδέδιμεν
δέδοίκατε, δέδιτε	ἐδέδιτε
δέδοικᾶσι (ν), δεδιᾶσι (ν)	ἐδέδισαν

subjunctive δεδίω

imperative δέδιθι, δεδίτω, δέδιτε

infinitive δεδιέναι (δεδοικέναι)

participle δεδιώς, δεδινῖα, δεδιός

δεδοικώς, δεδοικυῖα, δεδοικός

155. The following verbs are from consonant-stems

οἶδα, *I know*

	INDICATIVE	SUBJUNCTIVE	OPTATIVE
	<i>present</i>		
sing. 1.	οἶδα	εἰδῶ	εἰδείην
2.	οἶσθα	εἰδῆς	εἰδείης
3.	οἶδε (ν)	εἰδῇ	εἰδείη

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

INDICATIVE		SUBJUNCTIVE	OPTATIVE
<i>present</i>			
d. 2.	ἴστων	εἰδῆτων	εἰδεῖτον
3.	ἴστων	εἰδῆτων	εἰδεῖτην
p. 1.	ἴσμεν	εἰδῶμεν	εἰδεῖμεν
2.	ἴστε	εἰδῆτε	εἰδεῖτε
3.	ἴσᾱσι (ν)	εἰδῶσι (ν)	εἰδεῖεν
<i>past</i>		IMPERATIVE	INFINITIVE
s. 1.	ἦδη		εἰδέναι
2.	ἦδησθα	ἴσθι	
3.	ἦδει (ν)	ἴστω	PARTICIPLE
d. 2.	ἦστων	ἴστων	εἰδώς, εἰδυῖα, εἰδός
3.	ἦστην	ἴστων	VERBAL
p. 1.	ἦσμεν		ἰστέον
2.	ἦστε	ἴστε	
3.	ἦσαν	ἴστων	
<i>future</i>			
εἴσομαι			

156. The forms οἶδαμεν, οἶδατε, οἶδᾱσι, for the plural of the present are still found occasionally in some texts of Attic writers, but ought undoubtedly to be removed. The same is the case with the past forms given below.

They are dialectical or late.

- s. 1. ἦδειν
- 2. ἦδειςσθα, ἦδεις or ἦδης
- 3. ἦδη
- d. 2. ἦδειτον
- 3. ἦδειτην
- p. 1. ἦδειμεν
- 2. ἦδειτε
- 3. ἦδεσαν

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

157. *ἔοικα, I am like*

	INDICATIVE	SUBJUNCTIVE	OPTATIVE
	<i>present</i>		
s. 1.	<i>ἔοικα</i>	<i>εἰοίκω</i>	<i>εἰκοίην</i>
2.	<i>ἔοικας</i>	<i>regular, or</i>	<i>regular, or</i>
3.	<i>ἔοικε(ν)</i>	<i>εἰκώς ᾧ, ᾗς, etc.</i>	<i>εἰκὼς εἴην, etc.</i>
d. 2.	<i>εἰόκατον</i>		
3.	<i>εἰόκατον</i>	<i>infinitive</i>	<i>participle</i>
p. 1.	<i>ἔοιγμεν</i>	<i>εἰκέναι</i>	<i>εἰκώς, εἰκυῖα, εἰκός</i>
2.	<i>εἰόκατε</i>		
3.	<i>εἴξασι(ν)</i>		

*past**ἐώκη, ἐώκης, etc.*There is also a 3 sing. *ἦκει(ν)**future**εἴξω, regular*

The forms *εἰόκαμεν* for *ἔοιγμεν* and *εἰόκασι(ν)* for *εἴξασι(ν)* as well as *εἰοκέναι* and *εἰκώς*, for *εἰκέναι* and *εἰκός*, are probably un-attic.

## CHAPTER

## IRREGULAR

IN ALPHABETICAL

		ACTIVE MEANING			
<i>verb</i>	<i>meaning</i>	<i>imperfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
ᾄδω	sing	ᾄδον	ᾄσομαι	ᾄσα	
αἰνῶ	praise	ᾄνουν	αἰνέσω	ᾄνεσα	ᾄνεκα
αἰσθάνομαι	perceive	ᾄσθανόμην	αἰσθήσομαι	ᾄσθημην	ᾄσθημαι
ἀκούω	hear	ᾄκουον	ἀκούσομαι	ᾄκουσα	ἀκήκοα
ἁμαρτάνω	err	ᾄμάρτανον	ᾄμαρτήσομαι	ᾄμαρτον	ᾄμάρτηκα
ἀναλίσκω	spend	ἀνήλισκον	ἀναλίσσω	ἀνήλωσα	ἀνήλωκα
ἀνοίγνυμι	open	ἀνέωγον	ἀνοίξω	ἀνέωξα	ἀνέωχα
ἄπτομαι	touch	ᾄπτόμην	ᾄψομαι	ᾄψάμην	ᾄμμαι
ἄπτω	kindle	ᾄπτον	ᾄψω	ᾄψα	
ἄρπάζω	seize	ᾄρπαζον	ᾄρπάσομαι	ᾄρπασα	ᾄρπακα
ἄρχομαι	begin	ᾄρχόμην	ᾄρξομαι	ᾄρξάμην	ᾄργαμαι
ἄρχω	rule, start	ᾄρχον	ᾄρξω	ᾄρξα	ᾄρχα
αὐξάνω	make to grow	αὐξάνον	αὐξήσω	αὐξήσα	αὐξήκα
ἄφικνούμαι	come	ᾄφικνούμην	ᾄφίξομαι	ᾄφίξόμην	ᾄφίγμαι
βαίνω	go	ᾄβαινον	ᾄβήσομαι	ᾄβην <sup>1</sup>	ᾄβέθηκα
βάλλω	throw	ᾄβαλλον	βάλω	ᾄβαλον	ᾄβέληκα
βλάπτω	hurt	ᾄβλαπτον	βλάψω	ᾄβλαψα	ᾄβέβλαφα
βλέπω	look	ᾄβλεπον	βλέψομαι	ᾄβλεψα	...
(βλώσκω)	fare	...	μολοῦμαι	ᾄμολον	ᾄμέβλωκα
βούλομαι	wish	ᾄβουλόμην	βουλήσομαι	ᾄβουλήθην	ᾄβεβούλημαι
βοῶ	shout	ᾄβόων	βοήσομαι	ᾄβόησα	
γαμῶ	duco uxorem	ᾄγάμουν	γαμῶ	ᾄγημα	ᾄγεγάμηκα

<sup>1</sup> Indicative ᾄβην, subjunctive βῶ, optative βαίην, imperative βῆθι (in compounds -βᾷ), infinitive βῆναι, participle βᾷς.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

## XVI

## VERBS

## ORDER

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
.		.	ἀσθήσομαι	ἤσθην	ἤσμαι
..		...	αἰνεθήσομαι	ἠνέθην	ἤνημαι
.	..	..	..	...	..
		..	ἀκουσθήσομαι	ἠκούσθην	ἤκουσμαι
...	..	...	ἁμαρτηθήσομαι	ἠμαρτήθην	ἠμάρτημαι
..		..	ἀνελωθήσομαι	ἀνελώθην	ἀνήλωμαι
..	...	..	ἀνοιχθήσομαι	ἀνέωχθην	ἀνέωγμαι
..	..	.	...	..	..
...	..	...	ἀφθήσομαι	ἠφθην	ἤμμαι
...	...	...	ἀρπασθήσομαι	ἠρπάσθην	ἠρπασμαι
...	...	...	...	..	..
	...	.	ἄρξομαι	ἤρχθην	ἤρξμαι
	...	...	αὐξήσομαι	ἠύξόμην	ἠύξημαι
	...	...	...	..	..
βαλοῦμαι	ἐβαλόμην	βέβλημαι	-βαθήσομαι	-ἐβάθην	-βέβημαι
...	.	..	βληθήσομαι	ἐβλήθην	βέβλημαι
		..	βλάψομαι	ἐβλάφθην	βέβλαμμαι
			βλαβήσομαι	ἐβλάβην	
.	..	...	.	...	..
.	...		..		...
..	..	.	.	..	...
.	..		...	.	...
.	..	..	..	...	.

*Vowels long by nature, except η and ω, are marked long; unless they carry the circumflex accent*

		ACTIVE MEANING			
<i>verb</i>	<i>meaning</i>	<i>imperfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
γαμοῦμαι	nubo	ἐγαμοῦμην	γαμοῦμαι	ἐγγάμην	γεγάμημαι
γελῶ	laugh	εγέλων	γελάσομαι	ἐγέλασα	...
γηράσκω	grow old	γηράσκον	γηράσομαι	ἐγήρασα	...
γίνομαι	become	ἐγινόμην	γενήσομαι	ἐγενόμην	γεγέννημαι
γινώσκω	get to know	ἐγίνωσκον	γνώσομαι	ἔγνων <sup>1</sup>	ἔγνωκα
δάκνω	bite	ἔδακνον	δήξομαι	ἔδακον	...
δείκνυμι	show	ἐδείκνυν	δείξω	ἔδειξα	δέδειχα
δέχομαι	receive	ἐδεχόμην	δέξομαι	ἐδεξάμην	δέδεγμαι
δέω <sup>2</sup>	bind	ἔδουν	δήσω	ἔδησα	δέδεκα
δέω	lack	ἔδεον	δεήσω	ἐδέησα	δεδέηκα
διδάσκω	teach	ἐδίδασκον	διδάξω	ἐδίδαξα	δεδίδαχα
δύναμαι	am able	εδυνάμην	δυνήσομαι	ἐδυνήθην	δεδύνημαι
ἐγείρω	arouse	ἤγειρον	ἐγερῶ	ἤγειρα	...
ἐθέλω <sup>4</sup>	wish	ἤθελον	ἐθελήσω	ἤθελησα	ἤθεληκα
ἐθίζω	accustom	εἰθιζον	ἐθιῶ	εἰθισα	εἰθικα
ἐλαύνω	drive	ἤλαυνον	ἐλῶ	ἤλασα	ἐλήλακα
ἔλκω	draw	εἰλκον	ἔλξω	εἴλκυσα	εἴλκυκα
ἐπίσταμαι	know	ἠπιστάμην	ἐπιστήσομαι	ἠπιστήθην	..
ἔπομαι	follow	εἰπόμην	ἔψομαι	ἐσπόμην <sup>5</sup>	.
ἐργάζομαι	work	εἰργαζόμην	ἐργάσομαι	εἰργασάμην	εἰργασμαι
εὑρίσκω	find	ἠύρισκον	εὕρήσω	ἠύρον	ἠύρηκα
ἔχω	have	εἶχον	ἔξω, σχήσω	ἔσχον <sup>6</sup>	ἔσχηκα
ἔω	permit	εἶων	ἔᾶσω	εἴᾶσα	εἴᾶκα
ζεύγνυμι	yoke	ἐζεύγνυν	ζεύξω	ἔζευξα	.
ἡδομαι	am glad	ἡδόμην	ἡσθήσομαι	ἡσθην	

<sup>1</sup> Indicative ἔγνων, subjunctive γνῶ, γνῶς, etc., optative γνοίην, imperative γνῶθι, infinitive γνῶναι, participle γνούς.

<sup>2</sup> See §110.

<sup>3</sup> Strong perfect ἐγρήγορα in a neuter sense *am awake*.

<sup>4</sup> In iambic poetry loses its initial epsilon becoming θέλω, θελήσω, but even in poetry always ἤθελον, ἠθέλησα, ἠθέληκα.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
..	...	...	..	...	..
..	.	...	...	ἐγέλασθην	.
..	.	..	...	...	..
..	..	...	..	.	..
.	...	...	γνωσθήσομαι	ἐγνωσθην	ἐγνωσμαι
δείξομαι	ἐδείξάμην	δέδειγμαι	δηχθήσομαι	ἐδήχθην	δέδηγμαι
...	...	...	δειχθήσομαι	ἐδείχθην	δέδειγμαι
δήσομαι	ἐδήσάμην	δέδεμαι	δεθήσομαι	ἐδέθην	δέδεμαι
δεήσομαι	ἐδεήθην	δεδέημαι	...	...	...
διδάξομαι	ἐδίδαξάμην	δεδίδαγμαι	διδάξομαι	ἐδίδαχθην	δεδίδαγμαι
...	...	...	διδαχθήσομαι	...	...
ἐγεροῦμαι	ἠγρόμην	ἐγήγερμαι	ἐγερθήσομαι	ἠγέρθην	ἐγήγερμαι
...	...	..	...	...	...
...	.	.	...	...	...
...	...	...	ἐλαθήσομαι	ἤλαθην	εἵθισμαι
...	..	...	...	...	ἐλῆλαμαι
...	..	...	...	.	εἵλκυσμαι
..	.	...	...	...	...
...	...	...	ἐργασθήσομαι	ἐργάσθην	ἐργασμαι
εὐρήσομαι	ἠύρόμην	ἠύρημαι	εὐρεθήσομαι	ἠύρεθην	ἠύρημαι
ἔξομαι	ἐσχόμην	ἔσχημαι	ἔξομαι	...	ἔσχημαι
σχῆσομαι	...	...	σχῆσομαι	...	...
...	...	...	ἔασομαι	εἰᾶθην	εἶμαι
ζεύξομαι	ἐζεύξάμην	ἔζευγμαι	ζυγήσομαι	ἐζύγηθην	ἔζευγμαι
...	...	...	...	...	...

<sup>5</sup> In compounds ἐσπόμην, and even in simple verbs the subjunctive is σπῶμαι, optative σποίμην, etc.

<sup>6</sup> Indicative ἐσχον, subjunctive σχῶ, σχῆς, etc., optative σχοίην (in compounds σχοίμι), imperative σχές, infinitive σχεῖν, participle σχών.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

		ACTIVE MEANING *			
<i>verb</i>	<i>meaning</i>	<i>imperfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
θάπτω	bury	ἐθαπτον	θάψω	ἐθαψα	...
καθαίρω	purify	ἐκάθαιρον	καθαρῶ	ἐκάθηνρα	...
καθέξομαι	sit down	ἐκαθεζόμην	καθεδοῦμαι	ἐκαθεζόμην	...
κάθημαι	sit	καθήμην	.	..	...
		ἐκαθήμην			
καλῶ	call	ἐκάλουν	καλῶ	ἐκάλεσα	κέκληκα
κάμνω	labour	ἔκαμνον	καμοῦμαι	ἔκαμον	κέκμηκα
κάω or	burn	ἔκαον	καύσω	ἔκαυσα	κέκαυκα
καίω			καύσομαι		
κεράννυμι	mix	ἐκεράννυν	κερῶ	ἐκέρασα	..
κερδαίνω	gain	ἐκέρδαινον	κερδανῶ	ἐκέρδῶνα	.
κλάω or	weep	ἔκλαον	κλαύσομαι	ἔκλαυσα	..
κλαίω			κλαῖήσω		
κλέπτω	steal	ἔκλεπτον	κλέψω or	ἔκλεψα	κέκλοφα
			κλέψομαι		
κρεμάννυμι	hang	ἐκρεμάννυν	κρεμῶ	ἐκρέμασα	
κρίνω	part, judge	ἐκρίνον	κρινῶ	ἐκρίνα	κέκρικα
κτῶμαι	acquire	ἐκτῶμην	κτήσομαι	ἐκτησάμην	κέκτημαι <sup>2</sup>
λαγχάνω	obtain by lot	ἐλάγχχανον	λήξομαι	ἔλαχον	ἐῖληχα
λαμβάνω	receive	ἐλάμβανον	λήψομαι	ἔλαβον	εἶληφα
λανθάνω	he hid	ἐλάνθανον	λήσω	ἔλαθον	λέληθα
λανθάνο- μαι <sup>3</sup>	forget	ἐλάνθανο- μην	λήσομαι	ἐλαθόμην	λέλησμαι
μανθάνω	learn	ἐμάνθανον	μαθήσομαι	έμαθον	μεμάθηκα
μάχομαι	fight	ἐμαχόμην	μαχοῦμαι	έμαχεσά- μην	μεμάχημαι
μίγνυμι	mix	ἐμίγνυν	μίξω	έμιξα	...
-μιμνησκω	remind	-ἐμίμνησκον	-μνήσω	-έμνησα	...

<sup>1</sup> κέκλημαι is used as a present, *I am called* and forms its optative exceptionally κεκλήμην, κεκλήῃ, κεκλήῃτο, κεκλήμεθα, κεκλήσθε, κεκλήντο.

<sup>2</sup> κέκτημαι has the present force of *I possess*, and forms its subjunctive exceptionally κεκτῶμαι, κεκτῇ, κεκτῇται, etc., its optative κεκτῆμην, κεκτῇ, κεκτῇτο, κεκτῆμεθα, κεκτῆσθε, κεκτῆντο.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aoiist</i>	<i>perfect</i>	<i>future</i>	<i>aoiist</i>	<i>perfect</i>
.	.	.	ταφήσομαι	ἐτάφη	τέθαμμαι
.	.	..	τεθάψομαι	.	.
.	..	.	καθαροῦμαι	ἐκαθάρθην	κεκάθαρμαι
.	.	.	.	.	.
καλοῦμαι	ἐκαλεσάμην	κέκλημαι	κληθήσομαι	ἐκλήθην	κέκλημαι <sup>3</sup>
.	.	.	κεκλήσομαι	.	.
.	.	.	καυθήσομαι	ἐκαύθην	κέκαυμαι
κερῶμαι	ἐκερασάμην	κέκραμαι	κεράσθην	ἐκράσθην	κέκραμαι
κλαῦσομαι	ἐκλαυσάμην	κέκλαυμαι	κεκλαύσομαι	ἐκλαύθην	κέκλαυμαι
.	.	.	κλεφθήσομαι	ἐκλέφθην	κέκλεμμαι
.	.	.	κρεμάσθην	ἐκρέμασθην	κέκριμαι
.	.	.	κρίθην	ἐκρίθην	κέκρημαι
.	.	.	ἐκλήθην	ἐκλήθην	κέκρημαι
λήψομαι	ἐλάβομαι	εἴλημαι	ληφθήσομαι	ἐλήφθην	εἴλημαι
.	.	.	...	...	...
.	.	...	...	...	...
..	.	.	μυθήσομαι	ἐμήθην	μέμνημαι
.	.	.	μεμνήσομαι	ἐμνήσθην	μέμνημαι <sup>4</sup>
.	.	.	μνησθήσομαι	ἐμνήσθην	μέμνημαι

<sup>3</sup> In the sense of *forget* we find in prose always the compound form ἐπιλανθάνομαι, etc.

<sup>4</sup> The perfect passive μέμνημαι is used as a present with the sense *I remember*, and it forms its subjunctive exceptionally μεμνήμην, μεμνήῃ, μεμνήται, etc., its optative μεμνήμην, μεμνήῃ, μεμνήτο, μεμνήμεθα, μεμνήσθε, μεμνήντο. The imperative μέμνησο = *remember thou*.

Vowels long by nature, except *ε* and *ω*, are marked long, unless they carry the circumflex accent.

		ACTIVE MEANING			
<i>verb</i>	<i>meaning</i>	<i>imperfect</i>	<i>future</i>	<i>aoiist</i>	<i>perfect</i>
νέμω	distribute	ἐνεμον	νεμῶ	ἐνεμα	νενέμηκα
νίζω <sup>1</sup>	wash (the hands)	-ἐνίζον	-νίψω	-ἐνίψα	...
νομίζω	think	ἐνόμιζον	νομιῶ	ἐνόμισα	νενόμικα
οἶμαι <sup>2</sup>	think	ᾤμην	οἴησομαι	ᾔηθην	...
οἶχομαι	am gone	ᾔχόμην	οἰχθήσομαι		
-ἄλλῃμι <sup>3</sup>	destroy	-ἄλλῃν	-ὀλῶ	-ἄλεσα	-ὀλώλεκα
ὀμνῶμι	swear	ὀμνῶν	ὀμύμαι	ὤμωσα	ὀμώμοκα
ὀσφραίνομαι	smell	ὀσφραίνομαι	ὀσφρήσομαι	ὠσφρόμην	...
ὀφείλω	owe	ὠφείλον	ὀφειλήσω	ὠφείλησα	ὠφείληκα
ὀφλισκάνω	incur (disgrace, etc.)	ὠφλίσκανον	ὀφλήσω	ὠφλον	ὠφληκα
παίζω	play	ἐπαιζον	παίσομαι	ἐπαισα	πέπαικα
πάσχω	suffer	ἐπασχον	πείσομαι	ἐπαθον	πέπονθα
πετάννυμι	expand	ἐπετάννυν	πετώ	ἐπέτασα	...
πήγνυμι	fasten	ἐπήγνυν	πήξω	ἐπηξα	...
-πίμπλημι <sup>4</sup>	fill	-ἐπίμπλην	-πλήσω	-ἐπλησα	-πέπληκα
πύμπρημι <sup>5</sup>	burn	-ἐπίμπρην	-πρήσω	-ἐπρησα	...
πίνω	drink	ἐπίνον	πίομαι	ἐπιον	πέπωκα
πίπτω	fall	ἐπιπτον	πεσοῦμαι	ἐπεσον	πέπτωκα
πλέω	sail	ἐπλεον	πλευσομαι	ἐπλευσα	πέπλευκα
πράττω	transact, fare	ἐπραττον	πράξω	ἐπραξα	πέπραχα
					πέπραγα <sup>6</sup>

<sup>1</sup> The verb νίζειν is in prose used only in compounds.

<sup>2</sup> In prose the present οἶμαι is like the imperfect ᾔδωμην, generally contracted (οἶμαι).

<sup>3</sup> ἄλλῃμι is in prose always compounded with ἀπό, viz., ἀπόλλῃμι.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
νεμοῦμαι	ἐνειμάμην	νενέμημαι	νεμοῦμαι	ἐνεμήθην	νενέμημαι
-νίψομαι	-ἐνιψάμην	-νένιμμαι	...	...	...
...	...	..	νομοῦμαι	ἐνομίσθην	νενόμισμαι
...	...	..	νομοσθή- σομαι	...	...
...	...	..	...	...	..
...	...	...	-όλοῦμαι	ὠλόμην	-ὄλωλα
...	...	...	ὁμοθήσομαι	ὠμόθην	ὁμώμομαι
...	...	..	...	...	...
...	..	...	ὀφειλήσο- μαι	ὠφειλήθην	..
...	...	...	ὀφειληθή- σομαι	...	...
..	...	...	..	...	ὠφλήμαι
..	...	...	παισθήσο- μαι	ἐπαίσθην	πέπαισμαι
...	...	...	...	...	...
...	...	...	πετασθήσο- μαι	ἐπετάσθην	πέπταμαι
...	...	..	παγήσομαι	ἐπάγην	πέπηγα
-πλησομαι	-ἐπλησάμην	-πέπλησμαι	-πλησθήσο- μαι	ἐπλήσθην	πέπλησμαι
...	...	...	ἐπλήμην	...	...
...	...	...	-πρησθήσο- μαι	-ἐπρήσθην	-πέπρημαι
...	...	...	ποθήσομαι	ἐπόθην	πέπομαι
...	...	...	...	...	...
...	...	..	...	...	...
πράξομαι	ἐπραξάμην	πέπραγμαι	πράξομαι	ἐπράχθην	πέπλευσμαι
			πραχθή- σομαι	...	πέπραγμαι
			πεπράξο- μαι	...	...

<sup>4</sup> *πίμπλημι* is in prose always compounded with *ἐν*, in which case the second mu is omitted *ἐμπίμπλημι*.

<sup>5</sup> *πίμπρημι* is in prose always compounded with *ἐν*, in which case the second mu is omitted *ἐμπίμπρημι*.

<sup>6</sup> *πέπρωγα* is always intransitive *I have fared*.

Vowels long by nature, except *η* and *ω* are marked long, unless they carry the circumflex accent.

		ACTIVE MEANING			
		<i>imperfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
<i>αἰνῶ</i> πυνθάνομαι ρέω ρήγνυμι ρίπτω σβέννυμι σκώπτω	<i>meanings</i> hear, inquire flow break throw quench jeer	<i>ἐπυνθανόμην</i> <i>ἐρρεον</i> <i>εῤῥήγνυν</i> <i>ἐρριπτον</i> <i>ἐσβέννυν</i> <i>ἐσκωπτον</i>	<i>πεύσομαι</i> <i>ῥυήσομαι</i> <i>ῥήξω</i> <i>ρίψω</i> <i>σβέσω</i> <i>σκώψομαι</i>	<i>ἐπυθόμην</i> <i>ἐρρύην</i> <i>ἐρρηξα</i> <i>ἐρριψα</i> <i>ἐσβεσα</i> <i>ἐσκωψα</i>	<i>πέπυσμαι</i> <i>ἐρρύηκα</i> <i>ῥήξα</i> <i>ῥριφα</i> <i>...</i> <i>...</i>
<i>στέλλω</i> <sup>1</sup> <i>στρέφω</i>	<i>despatch</i> <i>turn</i>	<i>έστελλον</i> <i>έστρεφον</i>	<i>στελῶ</i> <i>στρέψω</i>	<i>έστειλα</i> <i>έστρεψα</i>	<i>έσταλκα</i> <i>.</i>
<i>τείνω</i>	<i>stretch</i>	<i>έτεινον</i>	<i>τενῶ</i>	<i>έτεινα</i>	<i>τέτακα</i>
<i>τέμνω</i>	<i>cut</i>	<i>έτεμνον</i>	<i>τεμῶ</i>	<i>έτεμον</i>	<i>τέτμηκα</i>
<i>τίκτω</i> <i>τιτρώσκω</i>	<i>bring forth</i> <i>wound</i>	<i>έτικτον</i> <i>έτίτρωσκον</i>	<i>τέξομαι</i> <i>τρώσω</i>	<i>έτεκον</i> <i>έτρωσα</i>	<i>τέτοκα</i> <i>...</i>
<i>τρέπω</i>	<i>turn</i>	<i>έτρεπον</i>	<i>τρέψω</i>	<i>έτρεψα</i> <sup>2</sup>	<i>τέτροφα</i>
<i>τυγχάνω</i> <i>ὑπισχνούμαι</i> <i>φαίνω</i>	<i>hit, happen</i> <i>promise</i> <i>show</i>	<i>έτύχανον</i> <i>ὑπισχνούμην</i> <i>έφαινον</i>	<i>τεύξομαι</i> <i>ὑποσχόσομαι</i> <i>φανῶ</i>	<i>έτυχον</i> <i>ὑπεσχόμην</i> <i>έφηνα</i>	<i>τετύχηκα</i> <i>ὑπέσχημαι</i> <i>πέφαγκα</i>
<i>φθείρω</i>	<i>destroy</i>	<i>έφθειρον</i>	<i>φθερῶ</i>	<i>έφθειρα</i>	<i>έφθαρκα</i> <i>έφθορα</i>
<i>φύω</i> <sup>3</sup>	<i>produce</i>	<i>έφῶν</i>	<i>φύσω</i>	<i>έφυσα</i>	<i>.</i>

<sup>1</sup> The verb *στέλλω* is ordinarily compounded in prose writers.

<sup>2</sup> There is also found in poetry a strong aorist *έτραπον*.

<sup>3</sup> The strong aorist *έφῶν* has the two senses of *I give* and *I am by nature*. It is declined *έφῶν, έφῶς, έφῶ, έφουμεν, έφυτε, έφυσαν*. The subjunctives *έφῶν, έφῶς, έφῶ, έφουμεν, έφυτε, έφυσαν*. The subjunctives long by nature, except *η* and *ω*, are marked long, unless they carry the circumflex accent.

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
...	...	..	..	..	.
..	...	.	..	...	..
...	...	...	ραγήσομαι	ἐρράγην	ἐρράγα
...	...	...	βιφθήσομαι	ἐβρίθην	ἐβριμμαι
...	.	.	σβήσομαι	ἐσβην	ἐσβηκα
...	.	.	σκωφθήσομαι	ἐσκώφθην	...
στελοῦμαι	ἐστειλάμην	ἐσταλμαι	σταλήσομαι	ἐστάλην	ἐσταλμαι
στρέψομαι	ἐστρεψάμην	ἐστραμμαι	στρέψομαι	ἐστράφην	ἐστραμμαι
			στραφήσομαι	ἐστρέφθην	
τενοῦμαι	ἐτεινάμην	τέταμαι	τενοῦμαι	ἐτάθην	τέταμαι
			ταθήσομαι		
τεμοῦμαι	ἐταμόμην	τέτμημαι	τεμοῦμαι	ετμήθην	τέτμημαι
			τμηθήσομαι		
			τετμήσομαι		
τέξομαι	ἐτεκόμην	..	...	...	..
.	...	..	τρώσομαι	ἐτρώθην	τέτρωμαι
			τρωθήσομαι		
τρέψομαι	ἐτρεψάμην	.	τρέψομαι	ἐτραπόμην	τέτραμμαι
				ἐτράπην	
				ἐτρέφθην	
..	...	...	..	..	.
..		..	..	...	..
φανοῦμαι	ἐφηνάμην		φανοῦμαι	ἐφάνην	πέφασμαι
			φανήσομαι	ἐφάνθην	πέφηνα
...	...	.	φθεροῦμαι	ἐφθάρην	ἐφθαρμαι
			φθαρήσομαι		
...	...	.	φύσομαι	..	...

junctive is *φύω, φύης, φύη*, etc. The infinitive *φύναι*, and the participle *φύς*. Neither optative nor imperative is found in Attic. The perfect *πέφυκα* has a present sense, *I am by nature*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

		ACTIVE MEANING			
<i>verb</i>	<i>meaning</i>	<i>imperfect</i>	<i>future</i>	<i>aoiist</i>	<i>perfect</i>
χαίρω	rejoice	ἐχάιρον	χαίρήσω	ἐχάτην	κεχάτηκα
χάσκω	yawn	ἐχάσκον	χάσσομαι	ἐχάνον	κέχηνα <sup>1</sup>
χέω	pour	ἔχεον	χέω	ἔχεα <sup>2</sup>	κέχυκα
χρή <sup>3</sup>	there is need	ἐχρήν or χρήν	χρήσται	...	...
χρώμαι	use	ἐχρώμην	χρήσομαι	ἐχρησάμην	κέχρημαι
ώθω	push	ἐώθουν	ώσω	ἔωσα	..

<sup>1</sup> The perfect κέχηνα has a present sense. Owing to this it has some imperative forms, as *κεχήνατε gape* in Aristophanes

<sup>2</sup> The third person singular of ἔχεα is not contracted but remains ἔχῃ(ν), thus being easily distinguished from the same person of the imperfect, ἔχει *he used to pour*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

MIDDLE MEANING			PASSIVE MEANING		
<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>
...	...	..	..	..	...
...	.	.	.	.	...
χέομαι	ἔχεάμην	κέχυμαι	χυθήσομαι	ἐχύθην	κέχυμαι
...	...	...	..	...	...
..	..	..	χρησθήσομαι	ἐχρήσθην	κέχρημαι
ῶσομαι	ἔωσάμην	ἔωσμαι	ῶσθήσομαι	ἔώσθην	ἔωσμαι

<sup>3</sup> The subjunctive *χρή* is *χρή* (i.e. *χρή ᾗ*), the optative *χρεῖη* (i.e. *χρή εἴη*), the infinitive *χρήναι* (i.e. *χρή εἶναι*), and the participle *χρεών* (i.e. *χρή ὄν*).

*Vowels long by nature, except  $\eta$  and  $\omega$  are marked long, unless they carry the circumflex accent.*

## CHAPTER XVII

VERBS WHICH FORM THEIR TENSES FROM DIFFERENT  
ROOTS(1) *Speak, say*

ἀγορεύω, *I say*, and its compounds have future ἐρῶ; aorist εἶπον; perfect εἴρηκα; perfect passive εἴρημαι; aorist ἐρήθην; futures ῥηθήσομαι and εἰρήσομαι.

The aorist εἶπον is particularly irregular, the second person in both singular and plural being formed as if from εἶπα. Thus—

εἶπον, εἶπας, εἶπε(ν), εἶπατον, εἰπάτην, εἶπομεν, εἶπατε, εἶπον. So in the imperative we have εἰπέ and εἰπόντων, but εἶπατε, εἰπάτω, and εἶπατον. The alpha does not appear in the optative, infinitive, or participle.

λέγω is more frequent than ἀγορεύω when the simple verb is required, ἀγορεύω taking its place in compounds; λέγω, λέξω, ἔλεξα, ἐλέχθην, λεχθήσομαι, λελέξομαι.

(2) *Take, choose*

αἶρω, *I take*; imperfect ἔρουν; future αἰρήσω; perfect ἔρρηκα; aorist εἶλον. Most of the passive forms come from a third root:—

ἀλίσκομαι, *I am taken*, imperfect ἡλίσκω; future ἀλώσομαι; aorist ἔαλων, or ἡρέθην; perfect ἐάλωκα. or ἔρρημαι.

The middle of αἶρω has the meaning *I choose*.

αἰρούμαι, *I choose*; imperfect ἡρούμην; future αἰρήσομαι; perfect ἔρρημαι, *I have chosen*, and *I have been chosen*; aorist ἡρέθην, *I was chosen*; future αἰρεθήσομαι, *I shall be chosen*; ἡρήσομαι, *I shall have been chosen*; aorist εἰλόμην, *I chose*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.*

Verbals *αἶρετός*, *that may be taken*, or *that may be chosen*,  
*αἶρετέος*, *to be taken*, or *to be chosen*.

(3) *Go, come*

*ἔρχομαι*, *I go*, subjunctive *ἴω*; optative *ἵοιμι*; imperative *ἔθι*; infinitive *ἵεναι*; participle *ἰών*.

imperfect *ἦα*, see p. 98.

future *εἶμι*, see p. 98.

aorist *ἦλθον*, *ἔλθω*, *ἔλθοιμι*, *ἐλθέ*, *ἐλθεῖν*, *ἐλθών*

perfect *ἐλήλυθα*, or *ἦκω*, *I am come*.

pluperfect *εἰληλύθη*, or *ἦκον*, *I was come*.

The future *ελεύσομαι* is not Attic, but occurs in other dialects and in tragedy.

(4) *Eat*

*ἐσθίω*, *I eat*: imperfect *ἤσθιον*.

future *ἔδομαι*; aorist *ἔφαγον*.

perfect *ἐδίδακα*; participle *ἐδιδокώς* or *βεβρωκώς*.

perfect passive *ἐδήδεσμαι*, or *καταβέβρωμαι*.

aorist *κατεδέσθην*.

(5) *Live*

*ζῶ*, *I live*; see p. 152, § 110 (1).

subjunctive *ζῶ*; optative *ζήην*; imperative *ζή*; infinitive *ζῆν*; participle *ζών*.

imperfect *ἔζων*; future *βιώσομαι*, rarely *ζήσω*; aorist *ἐβίων*.

perfect *βεβίωκα*; perfect passive impersonal *βεβίωται*

(6) *Kill*

*κτείνω*, *ἀποκτείνω*, *I kill*.

future *κτενῶ*, *ἀποκτενῶ*.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

aorist ἔκτεινα, ἀπέκτεινα.

perfect ἀπέκτονα.

pluperfect ἀπεκτόνη.

The uncompounded forms are the rarer, and are quite un-Attic in the perfect and pluperfect. Xenophon uses κατακαίνω, κατέκανον and κατακέκονα, but he is not to be imitated. For the passive Attic writers used the forms of ὀποθνήσκω, *I die*; imperfect ἀπέθνησκον; future ἀποθανοῦμαι; aorist ἀπέθανον; perfect τέθνηκα, *never* compounded; pluperfect ἔτεθνήκη *never* compounded

(7) *See*

ὁρῶ (άω) *I see*; imperfect ἑώραν; future ὄψομαι; aorist εἶδον, ἴδω, ἴδοιμι, ἰδέ or ἴδε, ἰδεῖν, ἰδών; perfect ἑώρακα or ὄψωπα; perfect passive ἑώραμαι or ὤμμαι; aorist ὤφθην, future ὀφθήσομαι.

(8) *Sell*

πωλῶ (έω), *I sell*; more rarely ἀποδίδομαι; imperfect ἐπώλουν, ἀπεδιδόμην; future πωλήσω or more frequently ἀποδώσομαι; aorist ἀπεδόμην; perfect πέπρακα.

passive πωλοῦμαι.

future πωλήσομαι; aorist ἐπράθην.

perfect πέπραμαι; pluperfect ἐπεπράμην

future exact πεπράσσομαι.

(9) *Consider*

σκοπῶ, ἐσκόπουν, or σκοποῦμαι; future σκέψομαι; aorist ἐσκεψάμην; perfect ἑσκεμμαι.

*Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent*

(10) *Strike*

τύπτω, *I strike, I wound.*

future πατάξω; aorist ἐπάταξα.

perfect πέπληγα.

passive τύπτομαι, aorist ἐπλήγην (in compounds ἐπλάγην),  
perfect πέπληγμαι; future πληγήσομαι; future exact  
πεπλήξομαι.

But when τύπτω means *I strike with the hand or cane*, different forms are used. Thus: future τυπτήσω; perfect πέπληγα; future passive τυπτήσομαι. The other tenses are generally supplied by a periphrasis, e.g., aorist active πληγὰς ἐνέβαλον; passive πληγὰς ἔλαβον; perfect passive πληγὰς ἐβλήφα.

(11) *Run*

τρέχω, ἔτρεχον, θέω, ἔθειν; future θρέξομαι, θεύσομαι,  
δραμοῦμαι; aorist ἔδραμον; perfect δεδράμημαι.

(12) *Bear, carry*

φέρω, ἔφερον, future οὔσω; aorist ἤνεγκον, ἤνεγκ-ας,  
-ε, -ατον, -άτην, -αμεν, -ατε, ἤνεγκον; perfect ἐνήνοχα,  
ἐνήνεγμαι; aorist ἤνέχθην; middle φέρομαι, οὔσομαι, ἤνεγκά-  
μην, ἐνήνεγμαι.

(13) *Buy*

ὠνοῦμαι, *I buy*; imperfect ὠνούμην; future ὠνήσομαι; aorist ἐπριάμην; subjunctive πρίωμαι; optative πριαίμην; impera-  
tive πρίω, πριάσθω, &c.; infinitive πριάσθαι; participle  
πριάμενος; perfect ἐώνημαι; passive aorist ἐωνήθην, perfect  
ἐώνημαι; verbals ὠνητός, ὠνητέος.

The present passive would be supplied by a periphrasis  
such as πρᾶσιν εἰρίσκω.

*Vowels long by nature, except η and ω, are marked long, unless they carry  
the circumflex accent*



## APPENDIX

# VERBS IN Ω.

## VOWEL-STEMS. I. Uncontracted.—ACTIVE VOICE.

ἀΐω, *I loose.*

TENSES	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
<i>Present and Imperfect</i>	<i>Present</i>	<i>Imperfect</i>				
	S. 1	ἄ-ω	ἀΐ-ω	—	ἀΐ-ειν	ἀΐ-ων,
	2	ἀΐ-εις	ἀΐ-ῃς	ἀΐ-ε		ἀΐ-ουσα,
	3	ἀΐ-ει	ἀΐ-ῇ	ἀΐ-έτω		ἀΐ-ον
	D. 2	ἀΐ-ετον	ἀΐ-ῃτον	ἀΐ-έτων		See p. 43
	3	ἀΐ-ετον	ἀΐ-ῃτον	—		
<i>Future</i>	P. 1	ἀΐ-ομεν	ἀΐ-οιμεν	ἀΐ-ετε		
	2	ἀΐ-ετε	ἀΐ-οιτε	ἀΐ-ετω		
	3	ἀΐ-ουσι(ν)	ἀΐ-οισι(ν)	ἀΐ-ετω		
	S. 1	ἀΐ-σ-ω	ἀΐ-σ-οιμι		ἀΐ-σ-ειν	ἀΐ-σ-ων,
	2	ἀΐ-σ-εις	ἀΐ-σ-οις			ἀΐ-σ-ουσα,
	3	ἀΐ-σ-ει	ἀΐ-σ-οι			ἀΐ-σ-ον
	D. 2	ἀΐ-σ-ετον	ἀΐ-σ-οιτων			See p. 43
	3	ἀΐ-σ-ετον	ἀΐ-σ-οιτων			
	P. 1	ἀΐ-σ-ομεν	ἀΐ-σ-οιμεν			
	2	ἀΐ-σ-ετε	ἀΐ-σ-οιτε			
	3	ἀΐ-σ-ουσι(ν)	ἀΐ-σ-οισι			

TENSES	INDICATIVE		SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
<i>Weak Aorist</i>	S 1	ἐλὺ-σ-α	λῦ-σ-ω	λῦ-σ-αιμι	—	λῦ-σ-αι	λῦ-σ-ας,
	2	ἐλὺ-σ-ας	λῦ-σ-ῃς	λῦ-σ-εως	λῦ-σ-ον		λῦ-σ-ῶσα,
	3	ἐλὺ-σ-ε(ν)	λῦ-σ-ῃ	λῦ-σ-ε(ν)	λῦ-σ-άτω		λῦ-σαν
	D. 2	ἐλὺ-σ-ατον	λῦ-σ-ητον	λῦ-σ-αιτον	λῦ-σ-ατον		See p. 41
	3	ἐλὺ-σ-ᾶτην	λῦ-σ-ητον	λῦ-σ-αίτην	λῦ-σ-ᾶτων		
	P. 1	ἐλὺ-σ-αμεν	λῦ-σ-ωμεν	λῦ-σ-οιμεν	—		
<i>Weak Perfect and Pluperfect</i>	2	ἐλὺ-σ-ατε	λῦ-σ-ητε	λῦ-σ-αίτε	λῦ-σ-ατε		
	3	ἐλὺ-σ-αν	λῦ-σ-ωσι(ν)	λῦ-σ-εαν	λῦ-σ-αίτων		
	S 1	<i>Perfect</i> λέλῡ-κ-α	λέλῡ-κ-ω	λέλῡ-κ-οιμι	λέλῡ-κ-οιμι	λέλῡ-κ-έμαι	λέλῡ-κός
	2	λέλῡ-κ-ας	λέλῡ-κ-ῃς	λέλῡ-κ-οις	λέλῡ-κ-οις		λέλῡ-κῶσα
	3	λέλῡ-κ-ε(ν)	λέλῡ-κ-ῃ	λέλῡ-κ-οι	λέλῡ-κ-οι		λέλῡ-κός
	D. 2	λέλῡ-κ-ατον	λέλῡ-κ-ητον	λέλῡ-κ-οιτον	λέλῡ-κ-οιτον		See p. 46
<i>Strong Aorist</i>	3	λέλῡ-κ-ατον	λέλῡ-κ-ητον	λέλῡ-κ-οιτον	λέλῡ-κ-οιτον		
	P. 1	λέλῡ-κ-αμεν	λέλῡ-κ-ωμεν	λέλῡ-κ-οιμεν	λέλῡ-κ-οιμεν		
	2	λέλῡ-κ-ατε	λέλῡ-κ-ητε	λέλῡ-κ-οιτε	λέλῡ-κ-οιτε		
	3	λέλῡ-κ-ασα(ν)	λέλῡ-κ-ωσι(ν)	λέλῡ-κ-οιεν	λέλῡ-κ-οιεν		
		Wanting in Vowel-stems. Has the same endings as the Imperfect in the Indicative and as the Present in the other Moods See p. 159.					
		Wanting in Vowel-stems. Has the same endings as the Imperfect in the Indicative and as the Present in the other Moods See p. 159.					
<i>Strong Perf. and Pluperfect</i>		Wanting in Vowel-stems. Have the same endings as the Weak Perfect and the Pluperfect respectively. See p. 164.					
		Wanting in Vowel-stems. Have the same endings as the Weak Perfect and the Pluperfect respectively. See p. 164.					

VOWEL-STEMS. I. Uncontracted.---MIDDLE VOICE.  
 λύομαι, *I loose for myself*

TENSES	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
<i>Present and Imperfect</i>	<i>Present</i>					
	S. 1	<i>Imperfect</i> ἐ-λῦ-όμην	λῦ-οίμην	—	λῦ-σθαι	λῦ-όμενος; η, ον
	2	ἐ-λῦ-ου	λῦ-οιο	λῦ-ου		
	3	ἐ-λῦ-ε	λῦ-ηται	λῦ-οιτο	λῦ-έσθω	
	D. 2	λῦ-εσται	λῦ-ησθον	λῦ-οισθον	λῦ-εσθον	
	3	λῦ-εσθον	λῦ-ησθον	λῦ-οισθον	λῦ-εσθων	
<i>Future</i>	P. 1	ἐ-λῦ-έμεθα	λῦ-οίμεθα	—		
	2	ἐ-λῦ-εσθε	λῦ-οισθε	λῦ-εσθε		
	3	ἐ-λῦ-ονταί	λῦ-ησθαι	λῦ-οιντο	λῦ-έσθων	
	S. 1	λῦ-σ-ομαι		λῦ-σ-οίμην	λῦ-σ-εσθαι	λῦ-σ-όμενος; η, ον
	2	λῦ-σ-ει		λῦ-σ-οιο		
	3	λῦ-σ-εσται		λῦ-σ-οιτο		
	D. 2	λῦ-σ-εσθον	λῦ-σ-οισθον	λῦ-σ-οισθον		
	3	λῦ-σ-εσθον	λῦ-σ-οισθον	λῦ-σ-οισθον		
	P. 1	λῦ-σ-όμεθα	λῦ-σ-οίμεθα	λῦ-σ-οίμεθα		
	2	λῦ-σ-εσθε	λῦ-σ-οισθε	λῦ-σ-οισθε		
	3	λῦ-σ-ονταί	λῦ-σ-οιντο	λῦ-σ-οιντο		

TENSES	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
<i>Weak Aorist</i>	S. 1 ἐ-λύ-σ-α-μην	λύ-σ-ω-μαι	λύ-σ-αί-μην	—	λύ-σ-ασθαι	λύ-σ-άμενος, η, ον
	2 ἐ-λύ-σ-ω	λύ-σ-ῃ	λύ-σ-αιω	λύ-σ-αι		
	3 ἐ-λύ-σ-ατο	λύ-σ-ῇται	λύ-σ-αιτο	λύ-σ-άσθω		
	D. 2 ἐ-λύ-σ-ασθον	λύ-σ-ῃσθον	λύ-σ-αίσθον	λύ-σ-ασθον		
	3 ἐ-λύ-σ-άσθην	λύ-σ-ῃσθον	λύ-σ-αίσθην	λύ-σ-άσθων		
	P. 1 ἐ-λύ-σ-άμεθα	λύ-σ-ώμεθα	λύ-σ-αίμεθα	—		
	2 ἐ-λύ-σ-ασθε	λύ-σ-ῃσθε	λύ-σ-αίσθε	λύ-σ-ασθε		
	3 ἐ-λύ-σ-αντο	λύ-σ-ωνται	λύ-σ-αιντο	λύ-σ-άσθων		
	<i>Perfect</i> λέ-λύ-μαι	λε-λύ-μένος ᾧ	λε-λύ-μένος εἴην	—	λε-λύ-σθαι	λε-λύ-μένος, η, ον
<i>Perfect and Pluperfect</i>	2 λέ-λύ-σαι	ᾧς	εἴης	λέ-λύ-σο		
	3 λέ-λύ-ται	ῇ	εἴῃ	λε-λύ-σθω		
	D. 2 λέ-λύ-σθον	ἐ-λέ-λυ-σθον	λε-λύ-μένω εἵτον	λε-λύ-σθον		
	3 λέ-λυ-σθον	ἐ-λέ-λυ-σθον	εἵτην	λε-λύ-σθων		
	P. 1 λε-λύ-μεθα	λε-λύ-μένοι ᾧμεν	λε-λύ-μένοι εἴμεν	—		
	2 λέ-λυ-σθε	ῇτε	εἴτε	λέ-λυ-σθε		
	3 λέ-λυ-νται	ᾧσιν(ν)	εἴεν	λε-λύ-σθων		
	λε-λύ-σ-ομαι		λε-λύ-σ-οίμην		λε-λύ-σ-εσθαι	λε-λύ-σ-ό-μενος
	λε-λύ-σ-εαι		λε-λύ-σ-οιω			
	λε-λύ-σ-εσθαι		λε-λύ-σ-οιστο			
	etc. as Present		etc. as Present			
<i>Future Perfect</i>						
<i>Strong Fut. Perf.</i>						

Wanting in Vowel-Stems.

For the Strong Aorist Middle see p. 160.  
For the Perfect Middle and Passive of consonantal stems see p. 164.

# VERBS IN Ω.

VOWEL-STEMS. I. Uncontracted. PASSIVE VOICE.  
 Identical with the Middle except in Aorist and Tenses derived from Aorist.  
*λύομαι, I am loosed.*

TENSES	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
<i>Verbal Aorist</i>	S. 1 ἐ-λύθ-θην	λύθ-ῶ	λύθ-έην	—	λύθ-ῆναι	λύθ-ές, εῖσα, έν. See I. 42
	2 ἐ-λύθ-ης	λύθ-ῇς	λύθ-έης	λύθ-ῆτι		
	3 ἐ-λύθ-η	λύθ-ῇ	λύθ-έη	λύθ-ῆτω		
	D. 2 ἐ-λύθ-ῆτον	λύθ-ῆτον	λύθ-έιτον	λύθ-ῆτον		
	3 ἐ-λύθ-ῆτην	λύθ-ῆτον	λύθ-έιτην	λύθ-ῆτων		
	P. 1 ἐ-λύθ-οιμεν	λύθ-ώμεν	λύθ-έιμεν	—		
	2 ἐ-λύθ-ητε	λύθ-ῆτε	λύθ-έιτε	λύθ-ῆτε		
	3 ἐ-λύθ-ησαν	λύθ-ώσιν(ν)	λύθ-έιν	λύθ-ῆτων		
	S. 1 λύθ-ήσονται		λύθ-ήσονται		λύθ-ήσονται	λύθ-ήσόμενος, η, ον
<i>Verbal Future</i>	2 λύθ-ήσεται		λύθ-ήσεται			
	3 λύθ-ήσονται		λύθ-ήσονται			
	D. 2 λύθ-ήσονται		λύθ-ήσονται			
<i>Verbal Future</i>	3 λύθ-ήσονται		λύθ-ήσονται			
	P. 1 λύθ-ήσμεθα		λύθ-ήσμεθα			
	2 λύθ-ήσθε		λύθ-ήσθε			
	3 λύθ-ήσονται		λύθ-ήσονται			
<i>Strong Aorist</i>	Wanting in Vowel-stems. Has the same endings as Weak Aorist.					
<i>Strong Future</i>	Wanting in Vowel-stems. Has the same endings as Weak Future.					

Verbal Adjectives.

{ λύ-τός, λύ-τή, λύ-τόν, fit to be loosed.  
 { λύ-τέος, λύ-τέα, λύ-τέον, equalling to be loosed.

Obs.—The termination of the 2nd Pers. Sing. Imperative of the Strong Aor. Pass. is -θι.

Macmillan's Greek Course

# FIRST GREEK GRAMMAR

## SYNTAX

BY

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## PREFACE

I do not know how far others will think that this book realizes the purpose with which it was written, that of driving great main lines through Greek Syntax, but I have certainly tried to keep that object steadily in view. I have stuck to Attic, and even in Attic have passed over all that is rare and exceptional. Now and again when poetical usage diverges more than ordinary from prose usage I have stated the divergence, but never at any length, my wish being rather to hint at the kind of difference than to describe it in detail.

Of course I have used freely all sorts of grammars from the excellent books of Kruger, Rost, and Goodwin to the dull and ill-ordered compilations of Kühner, but the Syntax from which I have got most hints as to general plan and manner of arrangement is Riemann and Cucuel's *Règles Fondamentales de la Syntaxe Grecque* which is itself based upon Bamberg's *Hauptregeln der Griechischen Syntax*. My obligations to this book it would be difficult to overrate.

My pupil Mr. J. S. Phillimore has helped me with the Index.

It was Dr. Johnson, I think, who 'said 'Greek is like lace; a man gets as much of it as he can,' and certainly in this respect things have not changed since Dr. Johnson's time. I only hope that this little book may make it easier for those who come across it to see all the beauty and delicacy of the speech which the world acknowledges to be the greatest masterpiece of its kind.

W. GUNION RUTHERFORD.

*January 1890.*

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## CHAPTER I—THE ARTICLE

### THE ARTICLE AS A DEMONSTRATIVE

1 At first *ὁ, ἡ, τό* was a demonstrative pronoun, used either with a following substantive: that man, that woman, that thing; or standing alone, in the sense: he, she, it. The second of these two uses has survived almost unaltered in the higher kinds of poetry, and to some extent even in Attic prose and comedy.

2 In prose and comedy we find the nominative singular and plural so employed at the beginning of a sentence and followed by *δέ*: *ὁ δέ* but he, *ἡ δέ* but she, *τὸ δέ* but this, *οἱ δέ, αἱ δέ* but they, *τὰ δέ* but these things: *οἱ δ' οὖν βοῶντων* well, let them shout; *τὸ δ', οἶμαι, οὐχ οὕτως ἔχει* but this, I imagine, is not so.

3 In all cases and genders singular and plural *ὁ μὲν* contrasted with *ὁ δέ* is used in prose and comedy in the sense of: this . . . that, the one . . . the other, some . . . others. So *τὸ μὲν* or *τὰ μὲν* followed by *τὸ δέ* or *τὰ δέ* means 'on the one side . . . on the other side,' or 'partly . . . partly,' and *τῇ μὲν* followed by *τῇ δέ* means 'here . . . there': *τοὺς μὲν ἔνδον ἡύρον, τοὺς δ' οὐ* some I found in, others not;

ἐμπειρός εἰμι τῆς Αἰολίδος τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ I know Aeolia well, partly because I am from there, partly because I have served-as-a-soldier in it; ὄρος τῇ μὲν ῥάδιον ἀναβαίνειν, τῇ δὲ χαλεπώτατον a hill at one point easy to climb, at another very difficult.

#### THE ARTICLE WITH SUBSTANTIVES

4 The main uses agree in Greek and in English, though in many cases there is some difference of idiom which can only be learned by reading a great deal of Greek.

Placed before common nouns the article either narrows (individualizes) or widens (generalizes) their meaning.

5 In its narrowing sense it designates a person or thing already known or assumed as known: τῷ κανθάρῳ δώσω πιεῖν I will give a drink to the beetle (already spoken of); αἴρεται εἰς τὸν ἀέρα he is lifted to the heavens; so ὁ οὐρανός, ἡ γῆ, ὁ ἥλιος, and the like, all of them things assumed as known by everybody.

6 From this use arises an idiom unknown in English but very common in Greek. It is found five times over in the sentence: Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε Cyrus jumping from *his* car put on *his* breastplate and mounting *his* horse took *his* javelins in *his* hands. The article so narrows down the application or reference of each noun in this sentence to Cyrus, the person spoken of,

that in each case the object designated becomes for the time in effect the property of Cyrus, and in translating into English we must employ a possessive pronoun to render the force of the Greek article: οὐδὲ κολάσαι ἔξεστί μοι τοὺς οἰκέτας I may not even chastise *my* servants; τὴν χεῖρα δός give me *your* hand.

7 In its widening or generalizing sense the article designates a whole class of persons or things: ὁ κύν-  
θαρος ζῷόν ἐστιν the beetle (the whole class of beetles) is a living thing; ὁ ἄνθρωπος θνητός ἐστιν man is mortal; οἱ γονῆς parents (as a class). The article gives the substantive the character of an abstract conception. Accordingly it is also naturally used with abstract nouns like ἀρετή, σοφία, σωφροσύνη.

In this use Greek and English do not run side by side. Though we speak of 'the horse,' 'the cow,' or 'the beetle' when we wish to express the whole class of horses, cows, or beetles, yet we cannot say 'the man' for men as a class, nor do we use the article with plurals or with abstract nouns.

8 Not even in Greek is the usage constant. A more general sense is actually sometimes obtained by employing nouns without the article: ἡγεῖσθαι θεούς to believe in a heaven *as distinct from* ἡγεῖσθαι τοὺς θεούς to believe in the gods (commonly worshipped); γονέων ἀμελεῖν (for any one) to neglect father and mother; οὐδέποτε ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης after all, injustice (of any sort) is never more profitable than justice.

9 Proper names may have no article just as in English: Σωκράτης Socrates; Αἴγυπτος Egypt; Ἀθῶς

mount Athos. But they also may have the article, as far as we can see with very little difference of meaning, except that the general tendency is to attach the article as often as a proper name is repeated after previous mention or when the name is that of a well-known person. How this variety may have arisen with names of countries we can still see in the preference for the article in cases like ἡ Ἑλλάς, ἡ Ἀσία, ἡ Ἀττική in which the name may well have been still felt to be an adjective.

10 According as a common noun approaches by frequent use to a proper noun, it tends to drop its article: ἐτύγχανον εἰς ἄστυ ἀνιῶν Φαληρόθεν I was just on my way up to town from Phalerum; ἥλιος ἐδύετο the sun was setting. In this way is to be explained βασιλεὺς for the King of Persia, a person at one time constantly in the thoughts and mouths of the Greeks.

11 This tendency is most marked in prepositional phrases—so much so that in a well-defined class of these, the article is not found at all, namely in certain expressions determining time and place: ἄμ' ἡμέρᾳ at daybreak; ἄμ' ἑφ at dawn; ἄμ' ἡλίου ἀνίσχοντι at sunrise; ἀφ' ἑσπέρας since evening; κατὰ γῆν καὶ κατὰ θάλατταν by land and by sea; ἐν δεξιᾷ on the right, ἐν ἀριστερᾷ on the left. So in the military phrases ἐπὶ δόρυ towards the right, ἐπ' ἀσπίδα towards the left (the spear being in the right hand, the shield on the left arm); ἐπὶ κέρως in column (*literally* in the direction of the wing).

12 On the whole, the English usage coincides in these cases with the Greek just as in many words denoting time, even when used without prepositions:

νύξ ἐπεγένετο τῷ ἔργῳ night fell on the scene ; ἡμέρα ὑπέφαινε day was breaking.

13 The defining or limiting accusatives μέγεθος, πλῆθος, ὕψος, εὖρος, γένος, ὄνομα, πρόφασιν, and the like resemble the corresponding words in English in having no article : μέγεθος περὶ πεντεκαίδεκα σταδίου μάλιστα in size about fifteen furlongs altogether ; οἱ Μαντινῆς πρόφασιν ἐπὶ λαχανισμόν ἐξελθόντες the Mantineans going out on pretence of getting vegetables.

- 14 In the higher poetry the article is often omitted in cases where it would be essential in prose and comedy, as, for example, in the idiom, described in 6 : κείται κόνει φύρουσα δύστηνον κάρα she lieth defiling with dust *her* unhappy head. Indeed much depends upon the exigencies of metre ; and in every idiom the usage is more or less fluctuating.

THE ARTICLE DEFINING SUBSTANTIVES THAT ARE THEMSELVES FURTHER DEFINED IN ONE WAY OR ANOTHER

15 A substantive already defined by the article may have a further specification added by means of an adjective, participle, adverb, genitive, or preposition with its case : ὁ πρεσβύτερος ἀδελφός the elder brother ; ἡ προκειμένη ἡμέρα the appointed day ; οἱ πάλαι Δωριῆς the Dorians of old ; ἡ ἑμαντοῦ καρδιά my own heart ; ἡ τῶν Περσῶν ἀρχή the empire of

the Persians; ἡ ἐπὶ τῷ ποταμῷ πόλις, the town on the river. Except in the order of the words and in the extension of the idiom after the type οἱ πάλαι Δωριῆς, the English use corresponds pretty closely to the Greek.

16 All such further definitions of the substantive are normally placed, as above, between the article and the substantive. Other arrangements are, however, permissible, but vary with the form which the specification takes. Thus, if the specification is expressed by a genitive, the order next in frequency to the normal order (ἡ τῶν Περσῶν ἀρχή) is of the type ἡ ἀρχὴ τῶν Περσῶν. But in all the other cases, the next best order is to repeat the article and put the specification after it: ὁ ἀδελφὸς ὁ πρεσβύτερος; ἡ ἡμέρα ἡ προκειμένη; οἱ Δωριῆς οἱ πάλαι; ἡ πόλις ἡ ἐπὶ τῷ ποταμῷ.

17 When the defining genitive is a personal pronoun, the order follows the types ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν. When it is a reflexive or demonstrative pronoun, the best type is ὁ ἐμᾶντοῦ ἀδελφός, ὁ τούτου ἀδελφός. Possessive pronouns rank with adjectives: ὁ σὸς πατήρ or ὁ πατήρ ὁ σός.

18 When the specification takes the form of a substantive in the genitive case, that substantive must also have the article. The necessity of this is concealed in the English idiom 'the farmer's horse,' but readily seen if we turn it into the unidiomatic equivalent 'the horse of the farmer.' Exceptions to this rule fall under two heads:—(1) the genitive may be without the article if it is a proper name: ἡ Φιλοκράτους οἰκία the house of Philocrates; or (2)

the governing substantive may have no article if it depends upon a preposition: *ἐν ἀρχῇ τοῦ λόγου* at the beginning of my speech, *ἐπὶ βλαβῇ τῆς πόλεως* to the hurt of the country.

19 When more specifications than one are appended to one substantive, they are normally comprehended under one article: *ὁ Ἀλκιβιάδου τούτου νεώτερος ἀδελφός* the younger brother of this Alcibiades; *αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἑκαίδεκα νῆες* the sixteen ships from Sicily belonging to the Peloponnesians.

20 A good many of this group of expressions admit of an idiomatic abbreviation by which the substantive that is the true nucleus of the phrase disappears, and the article and appended specification are left to convey the full meaning: *Ἀλέξανδρος ὁ τοῦ Φιλίππου* Philip's son, Alexander; *τῇ ὑστεραίᾳ οὐκ ἐφάνησαν ἔτι οἱ πολέμοι* the next day the enemy were no longer visible; *ἡ μουσική* the art of music. It is bad Greek to write in full *Ἀλέξανδρος ὁ τοῦ Φιλίππου υἱός, τῇ ὑστεραίᾳ ἡμέρᾳ, or ἡ μουσικὴ τέχνη.*

21 On the other hand we must not conceive of a lost substantive in such expressions as *οἱ ἐπὶ τῶν πραγμάτων* the men in charge of affairs; *τὰ τῆς πόλεως* the interests of the town. In these cases the gender of the article, whether masculine, feminine, or neuter, furnishes of itself the required notion of men, women, or things.

22 Here also poetical idiom is very fluctuating, the article being omitted or expressed

almost at will But, on the whole, poetry inclines to a very sparing use of the article, as will be seen from the following extract from the *Antigone* of Sophocles ll. 415 ff.

χρόνον τὰδ' ἦν τοσοῦτον ἔστ' ἐν αἰθέρι  
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος  
καὶ καὶ μ' ἔθαλπε καὶ τότ' ἐξαίφνης χθονὸς  
τυφῶς αἴρας σκηπτὸν, οὐράνιον ἄχος,  
πίμπλησι πεδίον, πᾶσαν αἰκίζων φύβην  
ἕλης πεδιάδος, ἐν δ' ἐμεστῶθη μέγας  
αἰθήρ μύσαντες δ' εἵχομεν θέαν νόσον.

'Thus was it for a time until in mid heaven stood *the* sun's bright ring and *his* heat burned us; and then on a sudden from *the* earth a whirlwind lifts *his* force, to torment the firmament, and fills *the* plain, dishonouring all *the* foliage of *the* woodland there, and besides, great heaven was filled; but closing lips and eyes, we sustained the portentous scourge.'

#### ABSENCE OF THE ARTICLE BEFORE A COMPLEMENT OF THE PREDICATE

23 A substantive or adjective which forms part of the predicate never takes the article: τὸ θαυμάζειν

ἀρχή ἐστι τῆς σοφίας wonder is the beginning of wisdom ; \* Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander used to assert that he was the son of Zeus.

24 To this idiom is due great refinement and compactness of expression, as will be seen from the following examples : ὁ λιμὴν τὸ στόμα ἔχει εὐρύ *literally* the harbour has its mouth wide *English* the mouth of the harbour is wide ; βέβαιον ἄξεις τὸν βίον δίκαιος ὢν if you are upright, you will lead a tranquil life *literally* being upright you will lead your life tranquil.

25 In this construction are specially found certain classes of adjectives :—

- 1) Such as express little or much, like πολὺς and ὀλίγος : πολὺ ἔχει τὸ ἀργύριον he has money in plenty ; μεγίστην ἔχουσι τὴν δύναμιν their power is very great.
- 2) Such as express relations of place, like μέσος and ἔσχατος : ἐν μέσῃ τῇ χώρᾳ in the middle of the country ; ἐπ' ἐσχάτῳ τῷ λιμένι at the extremity of the harbour.
- 3) Such as express order in time, like πρότερος and τελευταῖος : πρότεροι ἐπῆσαν οἱ Ἀθηναῖοι of the two the Athenians attacked first ; πρῶτος ἀφίκετο ὁ Κόνων Conon was the first to come.
- 4) Such as express circumstances in time, like δευτεραῖος and σκοταῖος : σκοταῖοι ἐπορεύοντο οἱ Ἕλληνες the Greeks marched in the dark ; μεσημβρινοὶ ἦλθον οἱ ἄνδρες the men came at midday.
- 5) The adjectives ἐκών, ἄκων, and ἄσμενος :

ἄκων ὑπέστη ὁ Ξενοφῶν Xenophon promised unwillingly; ἄσμενοι ἐκοιμήθησαν οἱ ναῦται the sailors were glad to go to bed.

- 6) The adjective *μόνος*: *μόνος ἐσώθη ὁ Ξενοφῶν* Xenophon was the only man saved.

#### THE ARTICLE WITH PRONOUNS AND PRONOMINAL ADJECTIVES

26 If the preceding paragraphs have taught us the difference between an adjective that qualifies a substantive and an adjective that forms part of a predicate, we shall have no difficulty in using the article rightly with pronominal adjectives.

27 A pronominal adjective that qualifies a substantive is placed between the article and that substantive: οἱ τοιοῦτοι ἄνθρωποι ῥάδιοι εἰσιν ἐξαπατᾶν men of this sort are easy to take in; ἡ ἄλλη πόλις οὐδὲν ᾔδει the rest of the city knew nothing; ὁ ἕτερος στρατηγὸς ἀπέπλευσε the other general sailed away; ἡ αὐτὴ φύσις παντοίους ποιεῖ τοὺς ἀνθρώπους the self-same nature makes men of all sorts; ὁ πᾶς ἀριθμὸς τοσοῦτος ἐγένετο the total sum reached so high; τὸ ὅλον στράτευμα εἰς πεντακισχιλίους ἦν the total force was as many as five thousand men.

28 A pronominal adjective that has a predicative force takes position in a sentence just like any other adjective so used: τοιοῦτος ἦν ὁ ἀγὼν the struggle was as-I-have-described-it; ὁ ἀγὼν ἐγένετο τοιόσδε the struggle took place in-this-way;<sup>1</sup> πᾶσαν ὑμῖν τὴν

<sup>1</sup> In prose and comedy οὗτος, τοιοῦτος, τοσοῦτος are used to take up or resume something already said, while ὅδε, τοιόσδε, and τοσόσδε serve to anticipate something still to be explained

ἀλήθειαν ἐρῶ I will tell you the truth entire *i.e.* without reservation; ὅλη ἡ πόλις ἐταράχθη the town was in confusion throughout.

29 Even pronouns themselves may stand in this relation to the verb of a sentence: αὐτὸς ὁ βασιλεὺς τοῦτ' ἔδρα the king did this in-person; ἐκτῶντο τὴν τιμὴν ταύτην the privilege they acquired was this; τοῦτο τὸ ἔργον ἐπράχθη this was the deed that was done. In sentences like the two last we miss the true relation of verb and pronoun, if we translate, as we ought to do in English: they acquired this privilege; this deed was done. Yet we can easily see the reasonableness of the Greek idiom, different as it is from our own. As a rule, however, we cannot represent at all in English, whether idiomatic or unidiomatic, the Greek idiom in regard to οὗτος, ὅδε, and ἐκεῖνος. All we must remember is that these three pronouns take invariably the position of a predicative adjective: οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος this man; ἥδε ἡ γυνή or ἡ γυνή ἥδε the woman here; ἐκεῖνο τὸ πρᾶγμα or τὸ πρᾶγμα ἐκεῖνο that thing.

30 The words ἄμφω (which can only be used with the dual of a substantive), ἀμφοτέροι and ἐκάτερος are constructed like οὗτος, ὅδε, and ἐκεῖνος: ἀμφοῖν τοῖν ποδοῖν φεύγομεν we run away with both feet, *i.e.* as fast as we can; ἀμφοτέρα τὰ στρατόπεδα ἐπὶ τοῦ λόφου ἦν both the camps were on the knoll; καθ' ἐκάτερον τὸν ἔσπλουν ὥρμησαν ἐπὶ τοὺς πολεμίους by the one inlet and by the other they moved against the enemy. When ἐκαστος takes the article, as it does only when its meaning is greatly emphasized, it also has the predicative position: περὶ ἐκάστης τῆς

τέχνης οὕτως ἔχει this is the case with every single art.

- 31 In regard to most of these constructions poetical usage is far less fixed. We have often to let the context determine the precise sense in which a word is used, as for example, whether we should translate *πᾶσα πόλις* by 'every city,' or 'the whole city.' In tragedy constructions like *ἀνὴρ ὅδε, κείνος ἀνὴρ* are quite common.

## CHAPTER II.—THE PRONOUNS

### POSSESSIVE PRONOUNS

32 We have already seen (6 supra) that when a person or thing is spoken of as belonging to the subject of the sentence, the idea of possession is in Greek conveyed by prefixing the article to the name of the thing: *ὁ Κῦρος ἔλαβε τὰ παλτά* Cyrus seized his javelins. For this reason the possessive pronouns are not so common in Greek as they are in English.

33 At the same time, this construction cannot be used if any stress is to be laid upon the personality of the possessor. In that case, a possessive pronoun is necessary. *στυγῶ μὲν ἄστυ τὸν δ' ἐμὸν δῆμον ποθῶ* I loathe the town and yearn for my parish; *ζητεῖς ποιῆσαι τὰργύριον πλεῖον τὸ σόν* you seek to make your money more; *πάρεστε εἰς τὸ ὑμέτερον ἄλσος* come to your sacred-grove. For this degree of emphasis there is no possessive pronoun or its equivalent in the third person.

34 If, further, a stronger emphasis is to be laid upon the personality of the possessor, the reflexive pronouns are used: *αἰσχύνομαι δὲ τὰς ἐμὰντοῦ συμφοράς* but I am ashamed of my own misfortunes; *ἄγε δή,*

*κύτειπέ μοι σὺ τὸν σαντοῦ τρόπον* come now you must tell me your own character; *τὸν ἐμὸν πατέρα ἐπαινεῖτε καὶ οὐ τὸν ὑμέτερον αὐτῶν* you praise my father and not your own; *ἀποκτείνουσι τοὺς ἑαυτῶν παῖδας* they kill their own children. For the plural of the first and second persons the normal construction is of the type *τὸν ἡμέτερον, ὑμέτερον αὐτῶν πατέρα*, not *τὸν ἡμῶν, ὑμῶν αὐτῶν πατέρα*, but for the third person *τὸν ἑαυτῶν πατέρα*.

35 When a person or thing is spoken of as belonging to some one else than the subject of the sentence, we can use neither the article nor the reflexive pronouns to bring out the idea of possession, but we use either *μου, σου, αὐτοῦ, ἡμῶν, ὑμῶν, αὐτῶν*, or with more emphasis *ἐμός, σός, ἐκείνου, ἡμέτερος, ὑμέτερος, ἐκείνων*: *μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην* he sent my master away quite mad; *ὁ πατήρ σου ἔκει* your father is come; *οἱ πρόγονοι αὐτῶν τοῦτ' ἔπραξαν* their ancestors did this; or again more emphatically *τὸν ἐμὸν δεσπότην, ὁ σὸς πατήρ, οἱ ἐκείνων πρόγονοι*.

#### REFLEXIVE PRONOUNS

36 The pronouns *ἐμαυτόν, σεαυτόν, ἑαυτόν, ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, ἑαυτούς* are used as direct reflexives: *τύπτω ἐμαυτόν* I strike myself, *τύπτεις σεαυτόν* you strike yourself, *τύπτει ἑαυτόν* he strikes himself, etc. The middle voice of the verb must never be employed in place of this construction except in the case of one or two verbs concerned with the toilet, such as *λουσθαι* to bathe, and *νίξασθαι* to wash the hands.

37 Besides this use directly reflexive, there is in the case of the third person, a call for an indirect reflexive sense, as when such and such a man says that such and such another man did something to *him*. Now in the plural this distinction is in Greek most precisely made by reserving *ἐαυτούς*, *ἐαυτῶν*, and *ἐαυτοῖς*<sup>1</sup> for the direct reflexive, and employing *σφᾶς*, *σφῶν*, *σφίσι* for the indirect: *ἐδέδισαν μὴ οἱ Ἀθηναῖοι διαφθείρειαν σφᾶς* they feared that the Athenians would destroy them. In the singular the distinction is not so well kept up, but here also the true Attic idiom is to use *ἐ*, *οὐ*, *οἱ*: *οὐκ ἂν ᾤετο ὁ Κλέων τὸν Νικίαν οἱ ὑποχωρῆσαι* Cleon did not think that Nicias would give way for him; *Δαρεῖος ἐβούλετό οἱ τὰ παῖδε παρεῖναι* Darius wished his two sons to come to him; *ἐκέλευσε τοὺς οἰκέτας ἐπιμένειν* he bade his servants wait for him.

## RELATIVE PRONOUNS

38 The relative pronouns are *ὅς*, *ὃςπερ*, and *ὅστις*. The two first, *ὅς* and *ὃςπερ*, are definite, that is, designate persons or things already to some extent defined in meaning; but they differ from each other in the degree to which they define the antecedent, *ὃςπερ* being much the more precise: *ἰδεῖν σε βούλομαι τὸν ὄν τὸν μόνον ὃν ἐγὼ φιλῶ μάλιστα* I want you to see my only son whom I am very fond of; *ὅπερ πάλαι ἐγὼ, νῦν σὺ πράττεεις* you do now just-what I did once.

"*Ὅστις*, on the other hand, is quite indefinite, being used to designate a group or class of persons or

<sup>1</sup> More rarely *σφᾶς αὐτούς*, *σφῶν αὐτῶν* etc.

things rather than any particular persons or thing: *μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει* happy he who has money and sense.

39 From its use in such a sentence as that just quoted, *ὅστις* acquired the meaning also of the Latin *quippe qui*: a man is happy *inasmuch-as-he* has money and sense. Originally a misuse, it soon took rank as an indispensable idiom: *προδοῦντος εἰ τῆς πατρίδος ὅστις τὰ τοιαῦτα δράς* you are a traitor to your country when-you do this.

40 From the nature of the case, *ὅστις* and not *ὅς* must be used to complete negative statements beginning with *οὐδεὶς ἔστιν*, *οὐκ ἔστιν* etc. and their equivalents *τίς ἔστιν*; *τί ἔστιν*; etc.: *οὐκ ἔστιν οὐδεὶς ὅστις οὐ τοῦτον φιλεῖ* there is not *any* body who does not love this man; *τίς ἔστιν ὅστις οὐ τοῦτον φιλεῖ*; who is there who does not love this man?

41 The relative pronoun agrees in gender and number with its antecedent, but it assumes the case required from it by its position in its own clause. This, however, is not an invariable idiom. On the contrary, when the relative ought to be in the accusative, it is much more usual for it to take the case of its antecedent, if that case is a genitive or a dative: *οἷμοι δὲ κωλῆς ἧς ἐγὼ κατήσθιον* woe is me for the ham which I devoured! This idiom is called *attraction*. It can take place only if the relative clause is essential to complete the sense.

42 When this attraction takes place, any pronoun which should serve as antecedent to the relative is omitted, as often as it is not joined to a substantive: *τοῦτον τὸν οἶνον δέομαί σου πιεῖν μεθ' ὧν μάλιστα*

φιλεῖς pray drunk this wine with the friends you love best. If the antecedent is a substantive it may be placed in the relative clause, but without its article: ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων how much he is changed from the manners he once had!

43 The relative adjectives οἶος, ὁποῖος: ὅσος, ὁπόσος: and ἡλικος, ὀπηλικος take the place of the relative pronouns not only when they are called for by a preceding τοιοῦτος: τοσοῦτος, τοσόσδε: or τηλικούτος, but also as often as their special sense increases the precision of the sentence. They have the same construction as the relative pronouns.

44 A form of condensed expression is to be noticed. The origin of οὐδείς ὅστις οὐ seems to have been forgotten when the ἐστίν was dropped after the οὐδείς; and it is treated just like a composite substantive meaning *everybody, everything*. καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὃ τι οὐκ ἀπώλετο both land force and navy and everything were destroyed; Ἀπολλόδωρος κλαίων οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων Apollodorus by his tears made every one of the company break down.

45 Just as we might expect, poetical usage in regard to pronouns of every sort is much less precise than that of prose and comedy. By the side of the prose idioms and vocables are many antiquated forms and modes of expression such as are found in the higher poetry of every language. If no

prose writer ever uses *νυν* or *σφε* for *αὐτόν*, or *σέθεν* for *σου*, neither does he use *τόσος* for *τοσοῦτος* nor *τοίος* for *τοιούτος*. He leaves such things to the poets. In prose, *φίλος ἐμός* is a possible collocation in the sense of 'a friend of mine.' In poetry, on the other hand, it means the same as *οὐμὸς φίλος* or *ὁ φίλος ὁ ἐμός*.

As to the relative, the most striking survival in poetry is the use as a relative pronoun of those cases of the article which begin with tau: *κτείνουσα τοὺς οὐ χρὴ κτανεῖν* slaying those whom she ought not to slay.

### CHAPTER III.—CONCORD OF SUBJECT AND PREDICATE

46 A verb agrees with its subject in number and person. An adjective employed to supplement the verbal notion agrees with the subject in gender also. Nevertheless a subject in the neuter plural always takes a verb in the singular: τὰ πρᾶγματ' οὐχὶ διὰ σὲ πάντα γίγνεται; are not things-that-are-done all done through thee?

47 When a verb has its subject in the dual number, then it may either be in the dual or the plural: ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεώ now two dragons came-swiftly from the temple. With equal propriety we might have had ἐξῆξαν. The dual of the verb may also be used when there are two subjects, each of which is in the singular: οὕτω δρᾶτον σὺ καὶ ὁ ἀδελφός you and your brother so act. But as a rule the plural is employed, just as if there were more subjects than two.

48 When a verb has several subjects either singular or plural, both it and its supplement are also plural. If the subjects are of different persons, the first person dominates the second, and the second the third. If

the subjects are of different genders, then any adjective supplementing the verbal notion, is masculine, whenever one of the subject nouns denotes a male person, and neuter when all the subject nouns denote things: *ἄρα συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς*; do you and I agree? *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* fortune and Philip were masters of events; *φθόνος καὶ ἔρως ἐναντία ἐστίν* envy and love are opposite principles.

49 It often happens, however, that the verb and its supplement agree only with the nearest or the most prominent subject. This can happen, of course, only when that subject is in the singular: *σὺ Ἕλλην εἶ καὶ ἡμεῖς* you are Greek and (for that part) so are we; *οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν* neither you nor (for that matter) any other could reply; *τῶν κακῶν ἡ στάσις καὶ ὁ πόλεμος αἰτιός ἐστιν* of our misfortunes disunion and (above all) war is the cause.

50 When the supplement of the verb is a substantive of a different number or gender from the subject, the verb generally agrees with the supplement rather than with the subject: *αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν* the expenses of a chorégus are a good indication of prosperity.

51 When the supplement of the verb is a substantive and the subject a neuter pronoun, the latter often takes the gender of the supplement: *αὕτη ὑμῖν ἔσται σωτηρία* this-thing will be your salvation. Similarly in relative clauses the relative pronoun may take the gender and number of the supplement of the predicate rather than of its antecedent: *Περσικὸν ξίφος ὃν ἀκινάκην καλοῦσι* a Persian sword which they call acinaces.

52 When used as supplement to the verb, a neuter adjective has the construction of a substantive: *πονηρὸν ὁ συκοφάντης αἰεί* the malicious-accuser is always an unprincipled-creature: *χρησιμώτερον νομίζει χρήματα ἢ ἀδελφούς* he regards possessions as something more useful than brothers.

53 In the case of subject and predicate just as with other constructions grammatical rules are sometimes sacrificed to sense. When the subject is a collective noun like *πλῆθος, πόλις, στράτευμα*, the verb is often in the plural: *πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέαςι τρεφόμενοι ζῶσιν* many a race of men do not use for food the produce of the earth but sustain themselves in life by milk and cheese and flesh got from beasts.

54 The sentence just quoted furnishes a second instance of grammatical concord sacrificed to sense: *πολὺ γένος . . . τρεφόμενοι*. This type also is not uncommon.

55 But in such cases, that is, when adjectives or participles qualify the subject or subjects, the normal idiom is that they agree in gender, number, and case with a single subject, and, if there are more subjects than one, that they agree with the nearest or else are repeated before each. Thus, we may say either *ἐν σῶμα καὶ ψυχὴν ἔχω* I have one body and soul; or *ἐν σῶμα καὶ μίαν ψυχὴν ἔχω* I have one body and one soul; the latter being more emphatic and precise.

56 When there are more subjects than one, the management of the article defining them is of the greatest importance. According as it is repeated or

no, the sense is much modified. If it is placed only before the first, then all are to be taken as forming one general conception: *οἱ λίθοι καὶ ἀκόντια καὶ τοξεύματα* the stones and javelins and arrows; *οἱ Πελοποννήσιοι καὶ Συρακόσιοι καὶ ξύμμαχοι* the Peloponnesians, Syracusans, and allies. On the other hand we must say *οἱ Πελοποννήσιοι καὶ οἱ Ἀθηναῖοι* unless the two peoples are for the time acting in concert; and we must say *ἢ τε ἡπειρος καὶ αἱ νῆσοι* unless we are speaking of a continent and the islands which politically go with it.

## CHAPTER IV.—THE CASES

### THE NOMINATIVE AND VOCATIVE CASES

57 Every one who has learned enough Greek to read a book such as this with intelligence, already knows the uses of the nominative and vocative cases. On one point only is there any notable difference between the Greek idiom and the English. When we meet with constructions such as *οἱ Θρᾷκες ἔτε δεῦρο*, which we rightly translate into English idiom ‘Thracians, come hither,’ we must not think that *οἱ Θρᾷκες* is in the vocative case. It is in the nominative just as much as in the sentence *οἱ Θρᾷκες ἔασσι δεῦρο* the Thracians will come hither. The real difference between Greek and English here lies in the sense of the imperative mood. That the meaning of this mood differs in the two tongues is plain from the existence of a third person in Greek, whereas in English we use a composite expression ‘let him come’ etc. Indeed, we should perhaps come nearer the true meaning of the Greek imperative, if we translated it by expressions such as ‘you must come’ or ‘you shall come,’ ‘he must come’ or ‘he shall come’ etc. If we do so, we shall find no difficulty in such constructions as *οἴσθ’*

οὖν ὃ δρᾶσον do you indeed know the-thing-which  
 you must do? ἄνδρας τάττει οἱ φυλαξάντων τὴν  
 πόλιν he posts men who shall watch the city.

#### THE ACCUSATIVE CASE

58 The principal use of the accusative is to define and complete the meaning of verbs.

When we use, for example, the verb 'strike' in English, we may define or complete its sense in one or other, or in both of two ways. We may say either 'he strikes the man' or 'he strikes a blow,' or again 'he strikes the man a blow.' Now in Greek we have all these modes of expression just as in English, only that in Greek they are freer and more frequent.

59 To take the type *τύπτει τὸν ἄνδρα* first: the accusative *τὸν ἄνδρα* is said to be the direct object of the verb *τύπτει*.

Far the greater number of transitive verbs have for object such an accusative to mark the person or thing with which the action of the verb deals. The idiom of Greek, however, is in so many ways different from the idiom of English that we cannot be sure of always finding the two languages running side by side in the matter of this construction. It constantly happens that the same thing is looked at from such different points of view in different languages. Accordingly, it would be impossible to give any general rule by which to know the verbs which in Greek are followed by an accusative of the direct object. They can only be learned by reading widely in Greek books. At the same time, it may be useful to instance a few verbs

and classes of verbs, which if judged only by their English equivalents might perhaps seem unlikely to have this construction.

60 Verbs denoting emotions of one kind or another are frequently followed by an accusative of the direct object: *αἰδεῖσθαι* to feel respect for; *αἰσχύνεσθαι* to feel shame before; *φοβεῖσθαι* to be afraid of; *θαρρεῖν* to have no fear of; *ἐκπλήττεσθαι* to be amazed at; *θαυμάζειν* to wonder at.

61 The verbs *εὖ ποιεῖν* 'to do good to'; *κακῶς ποιεῖν* 'to do ill to'; *εὖ λέγειν* 'to speak well of'; *κακῶς λέγειν* 'to speak ill of,' have this construction.

62 This is also the case with the verbs *λανθάνειν* to escape the notice of, and *ἔθάνειν* to be beforehand with, to get before, to forestall.

63 The verbs *ὀμνύναι* 'to swear by'; *ἀπομνύναι* 'to swear no by'; *ἐπιορκεῖν* 'to swear falsely by,' take an accusative of the person or thing by whom or by which one swears. It is this accusative which is seen in the elliptical expressions *νῆ Δία* yes, by Zeus; *μὰ τὸν Διόνυσον* 'no, by Dionysus'; *ναὶ μὰ τὸν Δία* 'yea, by Zeus,' and the like.

64 Many intransitive verbs acquire a transitive meaning, and consequently the right to the construction with an accusative of the direct object, when they are compounded with prepositions, especially with *διά* across; *μετά* after; *παρά* beyond, *περί* round; *ὑπέρ* over; and *ὑπό* under: *διαβαίνειν* to cross; *μετιέναι* to go after; *παραπλεῖν* to sail past; *περιθεῖν* to run round; *ὑπερβαίνειν* to pass over; *ὑφίστασθαι* to undertake.

65 The prepositions *ἐπί* and *κατά* when prefixed

to intransitive verbs sometimes give them a causative force: *σιωπᾶν* to be silent, *κατασιωπᾶν* to silence; *ισχύειν* to be strong, *ἐπισχύειν* to make strong; *ἀληθεύειν* to be true, *ἐπαληθεύειν* to make true, to confirm. A very striking example of this change of meaning produced by *κατά* is seen in the verb *κατηχεῖν* to instruct. The simple *ἡχεῖν* is always intransitive, being used of any person or thing that gives out a loud or clear note or sound of any sort. Thus, *κατηχεῖν* is 'to cause a person or thing to give out such a note or sound,' and is therefore very properly used of making a group or class of persons repeat distinctly aloud after one any words or sentences. Hence, 'to instruct' or 'to teach' becomes the ordinary sense of the verb.

66 A certain class of verbs take two accusatives of the direct object, one of a person and the other of a thing. Such verbs have the meanings to ask, to demand, to remind, to teach, to clothe or unclothe, to conceal, to deprive: *τοῦτο τοὺς πολίτας ἐρωτᾷ* he asks the citizens this question; *τοὺς θεοὺς αἰτεῖτε ἀγαθὰ* you ask the gods for good things; *τὴν εἰρήνην ὑμᾶς ἀναμνησκόμεν* we remind you of the peace: *τὸ πρᾶγμα ἐκρύπτομεν τὸν πατέρα* we hid the matter from our father; *τὸ ἱμάτιόν σε ἐνδύσω* I will put your cloak on you; *τοὺς νεανίας διδάσκει τὴν μουσικὴν* he teaches the young men music; *συλῶσι τὰς βοῦς τοὺς βουκόλους* they rob the herdsmen of their cows.

67 When we use such verbs in a passive construction, the accusative of the person becomes the subject of the verb, while the accusative of the thing remains unchanged: *τοῦτο ἐρωτῶνται οἱ πολῖται* this question

the citizens are asked; *τὴν εἰρήνην ἀναμνησέσθε* you are reminded of the peace; *οἱ νεανίαι τὴν μουσικὴν διδάσκονται* the young men have lessons in music; *τὰς βοῦς ἐσπλήθησαν οἱ βούκοι* the herdsmen were robbed of their cows.

68 In the case of some verbs, an accusative of the direct object does not sufficiently define or complete their sense. Accordingly, a second accusative is also used, which is called the predicate accusative, because though agreeing with the accusative of the direct object, it is in effect part of the predicate. To this class belong verbs signifying 'to make,' 'to consider,' 'to name,' 'to choose,' 'to appoint,' and the like: *πάντων δεσπότην ἑαυτὸν πεποίηκεν ὁ Φίλιππος* Philip has made himself master of all; *τοῦτον εὐεργέτην ἡγούμεθα* this man we regard as a benefactor; *τὸν Κύρον ἡγεμόνα ἐποίησαντο* they made Cyrus commander; *πρέσβεις ἐῴλοντο Κλεινίαν καὶ Λυσίαν* they chose Cleinias and Lysias ambassadors; *τὸν παῖδα ὠνόμασα Φίλιππον* I called the boy Philip.

69 Such predicate accusatives are often adjectives: *τοῦτο φανερόν ποιήσομεν* this we shall make plain; *τὰς ἀμαρτίας μεγάλας ἡγείτο* he thought the mistakes serious; *ἐλευθέρους κατέστησε τοὺς παῖδας* he set the boys free.

70 In the passive construction of this group of verbs the word that was the direct object of the active verb is the subject of the passive verb, while the predicate accusative becomes predicate nominative: *πάντων δεσπότης ὁ Φίλιππος ἐγένετο* Philip became master of all; *οὗτος εὐεργέτης ἐνομίζετο* this man was considered a benefactor; *πρέσβεις ἤρθεσαν ὁ Κλεινίας*

καὶ ὁ Λυσίας Cleinias and Lysias were chosen ambassadors; ἐνέδυν τὸν χιτῶνα he put his tunic on.

71 Let us turn now to the other way of defining or completing the meaning of the verb, namely, that represented by the type τύπτει πληγὴν he strikes a blow.

The accusative seen in τύπτειν πληγὴν and the like expressions has been called by grammarians the internal or cognate accusative. Such names do not explain the use but serve simply as dockets or labels by which we distinguish this from other uses of the accusative. It is called internal, because the idea expressed by πληγὴν may be regarded as already implied in τύπτειν. It is called cognate, because the notion of πληγὴ is cognate to that of τύπτειν.

72 The internal or cognate accusative takes the following forms:—

- 1) It may be a substantive of the same origin as the verb which it defines, or else the equivalent of such a substantive. If its meaning is narrower than that of the verb, it may be used alone without any qualifying adjective or other word: χοὰς χεῖν to pour drink-offerings. Otherwise it is defined in some way: ἡδονται τὰς μεγίστας ἡδονάς they experience the greatest pleasures; νίκην ἐνίκησαν καλλίστην they gained a most glorious victory; τὸν σὸν φόβον οὐ φοβήσεται he will not be afraid with your fear; μέμφιν δικαίαν μέμφομαι I find just fault.
- 2) It may be a substantive which has a meaning of a special sort akin to the notion of the

verb, but so much narrower than that notion as to define it well enough without a qualifying adjective: *ναυμαχίαν ὁ Λυκούργος ἐνίκα* Lycurgus conquered in a battle-at-sea; *πυγμὴν ἠγωνίσσατο* he contended in boxing; *τὴν γνώμην ἐνίκησαν* they carried their view.

- 3) It may be the accusative plural neuter of an adjective: *ὑψηλὰ πηδᾶν* to leap high; *εὐαγγελία θύειν* to offer a thank-offering for good news, *literally* to offer things relating-to-good-news.

Once or twice in set phrases we get the neuter singular of an adjective: *μέγα δύνασθαι* to be very powerful; *ὀξύ βλέπειν* to have keen sight.

- 4) It may be the accusative neuter of a pronoun or a pronominal adjective: *τοῦτο λυπούμεθα* this sorrow we feel; *πολλὰ οὐχ ὁμολογῶ σοι* in many points I do not agree with you; *οὐδὲν ὑμῖν χρήται* he makes no use of you.

73 Some expressions of this class admit of receiving a passive construction. In such cases the internal accusative becomes the subject of the passive verb: thus *τὰ τοιαῦτα οἱ Ἀθηναῖοι ἠτύχησαν* 'such misfortunes did the Athenians experience' becomes *τὰ τοιαῦτα τοῖς Ἀθηναίοις ἠτυχήθη* 'such misfortunes were experienced by the Athenians.' But as a rule this idiom is found with participles: *οἱ ὑπὸ Θησέως πολεμηθέντες πόλεμοι* the wars waged by Theseus; *τὰ σοὶ κάμοι βεβιωμένα* the actions of your life and mine.

74 Again we can combine the two types *τύπτει*

τὸν ἄνδρα and τύπτει πληγὴν, and can say *τύπτει τὸν ἄνδρα πληγὴν*, just as in English we say 'he strikes the man a blow.' Instances of this construction are common: *ἐὰν ἐμὲ ἀποκτείνῃτε, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτοὺς* if you put me to death, you will not injure me more than you will injure yourselves; *ταῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην* such praise they give to justice; *τοῦτο οὐκ ἠνάγκασέ με* he did not force me to this.

75 When such expressions receive a passive form the accusative of the direct object becomes the subject of the passive verb, while the internal accusative remains without change: *ταῦτα ἐνεκωμιάσθη ἡ δικαιοσύνη* justice was thus praised; *πολλὰ καὶ δεινὰ ἡδίκηθην* I received much serious ill treatment; *τοῦτο οὐκ ἠναγκάσθην* to this I was not forced.

76 Thus far, the verbs which have had their meaning defined or completed by accusatives of one sort or another, have expressed action or activity in one or more directions. There remains, however, the large class of verbs denoting states or conditions, generally spoken of as neuter verbs.

Now in Greek even these may have their sense defined and completed by accusatives: *τὰ σώματα κάμνουσι* they suffer in body; *ἀλγεῖ τὴν κεφαλὴν* he has a headache; *ὑγιαίνει τὴν ψυχὴν* he has a wholesome temperament.

77 In their passive voice transitive verbs may express a state or condition, and when this is so, they also may have a like construction: *διέφθαρται τὴν ψυχὴν* he is corrupt in mind.

78 Further, any verbs whether denoting an activity

of any kind or a condition of any sort may have the duration and extent of that activity or that condition defined in time and place by the accusative case: *ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς* there he remained three days; *ὅλην τὴν πόλιν πλανᾶται* he wanders through the city from end to end; *τὴν πᾶσαν ἡμέραν ἐλαύνει* he marches the whole day; *τριάκοντα ἔτη γεγονώς* being thirty years old; *ἀπέχει τὸ ἄστυ τρία στάδια* the town is three furlongs off.

79 Even in other spheres than time and place is the activity or condition expressed by a verb defined in this way: *τὰ μὲν παρελθόντα ὑμεῖς μὲν Κῦρον ἠξήσατε, Κῦρος δὲ εὐκλεεῖς ὑμᾶς ἐποίησεν* in things past you aggrandized Cyrus, and Cyrus made you famous; *τὸ Αἰτωλικὸν πάθος διὰ τὴν ὕλην μέρος τι ἐγένετο* the disaster in Aetolia happened to some extent because of the wood; *τὸ κατ' ἐμὲ οὐδὲν ἐλείψει* nothing will be wanting if I can help it. In all these cases it is noticeable that the accusative defines the extent of the verb's action.

80 From the two uses of the accusative last described arise a great many modes of expression which are generally regarded as adverbial. Seeing that they mark limitations of the verbal action, they ought rather to be taken in each case directly with the verb. They resemble adverbs only so far as they serve the same function as adverbs. Of these accusatives some of the most common are:—

- 1) Defining motive: *τι*; why? *τοῦτ' αὐτό* or *αὐτὸ τοῦτο, ταῦτ' αὐτά* or *αὐτὰ ταῦτα*, for this very purpose: *αὐτὰ ταῦτα νῦν ἤκω* for this very end am I here.

- 2) Defining manner: *τρόπον τινά* in some way; *τίνα τρόπον*; in what way? *πάντα τρόπον* in every way; *τὴν ταχίστην* in the quickest way; *προῖκα* gratis; *πρόφασιν* in pretence; *χάριν* for the sake of; *ἀρχὴν* or *τὴν ἀρχὴν* at all: *ἐν τῷ παραχρήμα οὐκ ἔστιν ἀρχὴν ὀρθῶς βουλευέσθαι* at the moment it is not at all possible to form the right determination.
- 3) Defining time: *τὸ πάλαι* of old; *τὸ πρὶν* before; *τὸ νῦν* meanwhile.
- 4) Defining order in a series: *τὸ πρῶτον* in the first place; *τὸ τελευταῖον* in the last place<sup>1</sup>

81 But it is not only verbs that have their signification defined and completed by the aid of the accusative case. In certain circumstances nouns also may have a defining accusative attached to them. Perhaps in respect of nouns the idiom is an extension from the use with verbs. It is an easy step, for example, from such constructions as *πᾶσαν ἀδικίαν ἀδικεῖ* to *πᾶσαν ἀδικίαν ἄδικος* or from *ὑγιαίνειν τὴν ψυχὴν* to *ὑγιὲς τὴν ψυχὴν*.

82 Whatever the origin of the use, certainly the construction is not at all uncommon in the case of adjectives, or, within narrower limits, in the case of nouns: *τοιούτος ἦν τὸ ἦθος* in character he was as-I-have-described-him; *βελτιόνες εἰσι τὴν γνώμην καὶ τὴν ἰδέαν* they are better men in mind and make; *ἄπειροι τὸ πλῆθος* endless in multitude; *ἀνὴρ ἀγαθὸς τὰ πολιτικά* a man good at statecraft; *δεινὸς τὰ πάντα* clever at everything; *διὰ μέσης τῆς πόλεως*

<sup>1</sup> In such a seriation *τὸ δεύτερον* is never used, but always *ἔπειτα* or *ἔπειτα δέ* for 'in the second place.'

ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων through the middle of the city flows a river, Cydnus by name, in breadth two hundred feet; Λυδὸς τὸ γένος a Lydian by race.

83

In the higher poetry the older and freer usage, out of which the prose idioms have, as it were, crystallized, is still to be seen. There is not the same definiteness and precision of relation between the verb and its accusative. The accusative still defines the meaning of the verb, but in the loosest imaginable way so as to be sometimes little more than a picturesque enlargement of the verbal notion: πόδα προβαίνεις thou steppest forward; δυσλόγιστον ᾔξεν χεῖρα he was impetuous with misguided hand; πείραν ἐμώρανεν he acted foolishly in the attempt.

Another ancient idiom found in poetry is the employment of the accusative case to mark the direction in which a movement is made: Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας Medea sailed to the towers of the land of Iolcus. In such

a sentence a preposition must,  
precede the accusative in prose  
and comedy.

#### THE TRUE GENITIVE CASE

84 We have seen that the accusative case is principally employed to define the meaning of verbs and very rarely to define that of nouns (substantives and adjectives). The converse is true of the genitive, its commonest use being to define or determine the meaning of nouns, and only rarely that of verbs.

85 We learn the chief function of this case from the name assigned it by the Greeks themselves when they began to analyse their language. They spoke of it as *ἡ γενικὴ πτῶσις*, the case of the genus.<sup>1</sup> And such it is in large measure. For the ordinary way in which it defines substantives is by specifying the genus or class to which they belong or the general conception of which they form part. For example, when we say *οἱ παῖδες τῶν ἐλευθέρων*, we define or determine the scope for the time being of the substantive *οἱ παῖδες* by narrowing its reference to the class of *οἱ ἐλεύθεροι*. In the same way, when we say *χρυσοῦ στέφανος*, we define the word *στέφανος* by specifying that it forms part of the general conception of gold, and not of that of any other substance—silver, bronze, wood, flowers, or the like.

86 But though this is a true generalization of the

<sup>1</sup> The Romans who did so much to obscure the Greek science of grammar, here also showed their inability to grasp its nice distinctions. By a very odd and very wrong translation, they converted *ἡ γενικὴ πτῶσις* into *casus genitivus*.

force of the genitive case, it is only true in part. We can reach a wider generalization still. When one substantive is defined by another which for the time being stands to it as a whole stands to its part, the defining substantive—the whole—is in the genitive case because that case originally conveyed some such idea as ‘within the sphere of,’ ‘within the space of,’ ‘within the field of,’ ‘within the limits of.’ We may readily fix this radical function of the case upon our memory by thinking of a black bounded superficies with a white spot at any point upon it. ●●●●● The white spot represents what we call the governing substantive, and the black surface is the genitive which we say is dependent upon it. We see this very easily in such a phrase as *Θήβαι Βοιωτίας* Thebes in Boeotia; the particular spot, Thebes, within the country, Boeotia. But it is not really much more difficult to see the truth of it in regard to such phrases as *οἱ παῖδες τῶν ἐλευθέρων* or *στέφανος χρυσοῦ*. In the one case, *οἱ παῖδες* is the spot, and *τῶν ἐλευθέρων* the surface enclosing it. In the other, *χρυσοῦ* is the enclosing surface and *στέφανος* the spot. With this general notion of the function of the genitive case, let us take up special points in its use.

87 The use in which perhaps we grasp most easily the radical notion is, as we have seen, the local use, as in *Θήβαι Βοιωτίας* Thebes in Boeotia. Other examples are: *ἀφίκετο τῆς Ἀττικῆς εἰς Οἶνόν* he came to Oenoe in Attica; *μετὰ τὴν τῆς Αἰτωλίας συμφορὰν* after the disaster in Aetolia; *κατέκλησαν Πέρδικκαν Μακεδονίας* they shut Perdiccas up in Macedonia.

88 This local use of the genitive is very common

with adverbs of place: *ποῦ τῆς χώρας εἰρήσομεν τὸν παῖδα*; at what place in the country shall we find the boy? *ποῖ γῆς εἶμι*; where in the world shall I go to? *πολλαχόσε τῆς Ἀρκαδίας πέμπει ἀγγέλους* he sends messengers to many places in Arcadia; *ἐνταῦθα τῆς ἡπείρου τὸ στρατόπεδον ἐποίησαντο* they pitched their camp at that point on the mainland; *τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν* for I live far in the country. So with *πόθεν*, *ἐνταυθοῖ*, *ἐκεῖ*, *ἐκεῖσε*, *πανταχοῦ*, *οὐδαμοῦ*, and the like.

89 The step from this strictly local use to place-like relations is not difficult: *ἐνταῦθα τῆς πολιτείας* in that branch of the administration; *ἐκεῖ τοῦ λόγου* at that point in his speech.

90 The pronouns *τοῦτο* and *τοσοῦτον* when preceded by a preposition take this quasi-local genitive: *σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας* but you are come to such a pitch of madness; *εἰς τοσοῦτον ἦλθον κινδύνου* to such a pitch of danger did they come.

91 Even motion within a space is so denoted: *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ* proceed on your journey; *προιόντες τῆς στρατείας* as they proceeded on their expedition.

92 As is usually the case, the usage in regard to time follows closely on the lines of the local use.

The genitive of any word denoting a space of time conveys the notion of 'some point within that space': *ἐγείρεται τῆς νυκτός* he wakes at some point in the night; *ἐσπέρας δειπνεῖ* he dines at some time in the evening; *δέκα ἡμερῶν μαχεῖται* he will fight at some time within the space of ten days.

93 So also with certain adverbs: *ἐσθίει πολλάκις*

τῆς ἡμέρας he eats often in the day; ὁψὲ τῆς ἡμέρας ἀφίκετο he arrived late in the day; τρίς τῆς νυκτὸς ἠγείρετο he waked thrice in the night.

94 And again expressing quasi-temporal relations: πόρρω ἤδη ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγύς it is now a late hour of life, and near to death; πρὶ τῆς ἡλικίας early in life.

95 With a certain class of verbs we get the local genitive—such as denote to reign, to be king, to rule, and the like. That κρατεῖν, ἄρχειν, βασιλεύειν, τυραννεῖν etc. were used with a genitive of place first of all is plain from early Greek usage such as Ἰθάκης βασιλεύειν to be king in Ithaca; Τενέδοιο ἀνάσσειν to be prince in Tenedos. In fact βασιλεύει Ἰθάκης is one and the same thing with Ἰθάκης ἐστὶ βασιλεύς he is king within Ithaca. Of course in later Greek this usage became generalized, and such verbs take genitives of persons, and of other things besides place, but the origin of the idiom is in the local use of the genitive. Examples are: ὁ Ξέρξης ἐβασίλευε τῶν Περσῶν Xerxes was king of the Persians; ἄρξαι σὲ δεῖ χώρας ἀπάσης you ought to rule over the whole country; τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον κρατεῖν ὁ δαίμων for fate does not permit its owner to rule over the body; οὐ πάτριόν ἐστιν ἠγεῖσθαι τοὺς ἐπὶ ἡλῦδας τῶν αὐτοχθόνων it is not the-way-in-our-country for the newcomers to direct the natives.

96 We have seen how common are such expressions as ποῦ γῆς εἰμί; where in the (extent of the) world am I? Well, from such a usage it is not a long cry to idioms like πῶς ἔχεις τοῦ ἀγῶνος; how are you in the field or sphere of the contest *that is* how do you

get on in the contest? We shall soon see how very far we are carried by this easy transition from place and time to other relations, such as manner.

97 With  $\pi\omega\varsigma$  and its correlatives this usage is common, and it is also found frequently with  $\epsilon\upsilon$ ,  $\kappa\alpha\lambda\omega\varsigma$ ,  $\iota\kappa\alpha\nu\omega\varsigma$  and the like:  $\acute{\epsilon}\gamma\omega\ \delta\acute{\epsilon}\ \tau\acute{o}\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \tau\omicron\upsilon\ \tau\rho\acute{o}\pi\omicron\upsilon\ \pi\acute{\omega}\varsigma\ \epsilon\iota\mu\prime\ \acute{\alpha}\epsilon\iota$  I am somehow always within (the line of) this description;  $\acute{\epsilon}\pi\lambda\epsilon\omicron\nu\ \acute{\omega}\varsigma\ \epsilon\iota\chi\epsilon\ \tau\acute{\alpha}\chi\omicron\upsilon\varsigma\ \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$  they sailed, each as fast as he could *literally* as each was in the sphere of swiftness;  $\kappa\alpha\lambda\omega\varsigma\ \pi\alpha\rho\acute{\alpha}\pi\lambda\omicron\upsilon\ \kappa\acute{\epsilon}\iota\tau\alpha\iota\ \eta\ \text{Κόρκυρα}$  Coreyra lies favourably in the matter of a coasting-voyage.

98 Precisely so also we find the genitive employed with certain classes of adjectives denoting activity or rest within certain limits suggested often by the words themselves. Such are all adjectives in  $-\iota\kappa\acute{o}\varsigma$ :  $\pi\rho\alpha\kappa\tau\iota\kappa\acute{o}\varsigma\ \eta\nu\ \tau\acute{\omega}\nu\ \delta\iota\kappa\alpha\acute{\iota}\omega\nu$  he was active in the field or sphere of just works;  $\acute{\epsilon}\xi\epsilon\rho\gamma\alpha\sigma\tau\iota\kappa\omicron\iota\ \eta\sigma\alpha\nu\ \tau\acute{\omega}\nu\ \tau\omicron\iota\omicron\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \pi\rho\alpha\gamma\mu\acute{\alpha}\tau\omega\nu$  they were able-to-accomplish (in the sphere of) such actions.

99 But almost any adjective the meaning of which may in English be defined by such a phrase as 'in the matter of such and such a thing' may be followed in Greek by a genitive:  $\tau\upsilon\phi\lambda\acute{o}\varsigma\ \eta\nu\ \tau\omicron\upsilon\ \mu\acute{\epsilon}\lambda\lambda\omicron\nu\tau\omicron\varsigma$  he was blind in the field of the future,  $\acute{\alpha}\xi\iota\omicron\varsigma\ \eta\nu\ \tau\iota\mu\acute{\eta}\varsigma$  he was worthy (in the matter) of honour;  $\acute{\alpha}\xi\iota\omicron\iota\ \acute{\epsilon}\sigma\mu\epsilon\nu\ \kappa\lambda\omicron\pi\acute{\eta}\varsigma$  we are guilty (within the limits) of stealing;  $\acute{\epsilon}\pi\iota\sigma\tau\acute{\iota}\eta\mu\omicron\nu\epsilon\varsigma\ \acute{\epsilon}\gamma\acute{\epsilon}\nu\omicron\nu\tau\omicron\ \tau\acute{\eta}\varsigma\ \theta\alpha\lambda\acute{\alpha}\tau\tau\eta\varsigma$  they became skilful in (the sphere of) the sea;  $\mu\alpha\kappa\alpha\rho\acute{\iota}\alpha\ \eta\ \chi\epsilon\lambda\acute{\omega}\nu\eta\ \tau\omicron\upsilon\ \delta\acute{\epsilon}\rho\mu\alpha\tau\omicron\varsigma$  the tortoise is fortunate in (the matter of) its skin;  $\omicron\lambda\acute{\iota}\gamma\omega\rho\omicron\iota\ \epsilon\iota\sigma\iota\ \tau\acute{\eta}\varsigma\ \epsilon\iota\rho\acute{\eta}\nu\eta\varsigma$  they are careless (in the matter) of peace.

100 From this it follows that a large class of verbs—at all events those derived from or connected with such adjectives—are likely to have a genitive of the same description. Such verbs are:

- 1) those that signify 'to congratulate,' 'to think happy,' 'to envy' etc. These have an accusative of the person congratulated etc, and a genitive of the thing for which he is congratulated etc.: σοφίας φθονῆσαι μάλλον ἢ πλούτου καλόν it is well to be envious (in the matter) of wisdom rather than (in the matter) of riches; αὐτὸν εὐδαιμονιεῖ τῆς περιουσίας he will felicitate himself in (the matter of) his superfluity; αἱ χελῶναι μακαριοῦσί σε τοῦ δέρματος tortoises will think you lucky in (the matter of) your skin.<sup>1</sup>
- 2) many that signify 'to accuse,' 'to condemn,' 'to absolve' and the like. These are followed by an accusative of the person accused, condemned, absolved etc., and a genitive of the fault or crime of which he is accused, condemned, absolved etc: ἡτιάσατο Φίλιππον κλοπῆς he held Philip guilty (in the matter) of theft; διώξομαι σε δειλίας I will prosecute you for cowardice *literally* in the matter of cowardice. The same construction is seen in γράφεσθαι, εἰσάγειν, αἰρεῖν, ἀπολύειν τινά τινος to impeach, to cite, to convict, to acquit a man of a charge.
- 3) those that signify 'to remember,' 'to forget,'

<sup>1</sup> This is the same use as we find with interjections, as φεῦ τοῦ κάλλους alas! for her beauty.

'to be anxious,' 'to be careful,' 'to be careless,' and the like: τῶν νόμων οὐ φροντίζουσι they have no anxiety (φροντίς) in the sphere of the laws; ἐπιλανθάνεται τοῦ πατρός he forgets his father *literally* he is unconscious (in the matter) of his father;<sup>1</sup> ἄνθρωπος ὃν μέμνησο τῆς κοινῆς τύχης thou art a man; remember the common lot *literally* be reminded in the matter of the common lot; κακῶς γὰρ ἐπεμελείσθ' ἡμῶν τότε for at that time you took bad charge of us *literally* you were ἐπιμελεῖς in the matter of us; similarly the verb ἀναμνησκειν 'to remind' takes the genitive of the thing of which one is reminded: ἀνέμνησε τὸν ἄνθρωπον τοῦ κινδύνου he reminded the man of the risk.

To this class belong the impersonal verbs μέλει μοι and μεταμέλει μοι: οὐ τοῦ δοκεῖν μοι τῆς δ' ἀληθείας μέλει I care not for appearances but for the truth; τῇ πόλει πολλάκις ἤδη μετεμέλησε τῶν κρίσεων our country has often ere now repented its decisions.

- 4) certain verbs meaning 'to hit' and 'to miss' and the like: μακάριος ὅστις τυγχάνει γενναίου φίλου happy the man who finds a generous friend *literally* who makes a hit in the matter of a generous friend; γνώμης ἀμαρτάνει he errs in judgment, ἐψεύσθησαν τῶν ἐλπίδων they were deceived in (the sphere of) their

<sup>1</sup> As λανθάνειν means 'to escape the notice of,' then the middle voice λανθάνεσθαι means 'to escape one's own notice' if we may say so, that is, 'be unconscious.'

hopes; οὐκ ἔσφαιται τῆς ἀληθείας he has not been foiled in (the sphere of) the truth; στοχαζόμεθα τῆς τῶν θεῶν διανοίας let us guess the mind of the gods *literally* let us take aim (στόχος) in the matter of the mind of the gods.

- 5) certain verbs with the general notion of desiring, namely ἐρᾶν, ἐπιθυμεῖν, ὀρέγεσθαι, ἐφίεσθαι: ἐρᾷ τῆς εἰρήνης he is enamoured of peace; ἐπιθύμει τῶν ἀρίστων desire the best things; ὠρέχθη ἀρχῆς he reached after power, δία τί τῶν κερδῶν ἐφίει; why are you set upon gain? Now this class consists of verbs which are either really neuter like ἐρᾶν and ἐπιθυμεῖν, or in the passive voice like ὀρέγεσθαι and ἐφίεσθαι, so that we naturally use them with a genitive of the sphere within which their action lies.

101 Recalling the type Θῆβαι Βοιωτίας let us substitute a person or persons for Θῆβαι and a class of men for Βοιωτίας, and we get the new type οἱ παῖδες τῶν ἐλευθέρων, one of the class of expressions which led the Greeks to speak of ἡ γενικὴ πτώσις. The genitive in collocations of this kind is most unreasonably called the partitive genitive, a name which is so entirely misleading that it ought to be abandoned. Indeed it is exactly the reverse of the truth to speak in this way, seeing that genitives like τῶν ἐλευθέρων really represent the whole, while nominatives like οἱ παῖδες might be called partitive nominatives.

102 This type of course may take many forms. It may exist in any case in which we can conceive of

a distinction between a whole and the parts of that whole: τῶν πολιτῶν οἱ καλοὶ τε καγαθοὶ the better-bred of the citizens; οἱ γεραίτατοι τῶν Ἀχαρνέων the oldest of the Acharnians; οἱ χρηστοὶ τῶν ἀνθρώπων the virtuous among mankind; οἱ ἄλλοι τῶν ἀνθρώπων the rest of mankind; ὀλίγοι τῶν πολιτῶν few among the citizens; οὐδεὶς τῶν ἀνθρώπων no man in the world, ἀνὴρ τῶν ῥητόρων one of the orators; τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασανίδης of the ten generals Leon and Erasanides.

It ought to be carefully remembered that there are but two orders of words in this type, either οἱ παῖδες τῶν ἐλευθέρων or τῶν ἐλευθέρων οἱ παῖδες; never οἱ τῶν ἐλευθέρων παῖδες.

103 A genitive of this sort can form part of a verbal notion: Σόλων τῶν ἐπτὰ σοφιστῶν ἐνομιζέτο Solon used to be thought one of the seven wise men; τούτων γενοῦ μοι pray become one of them.

104 An extension of this type is seen in constructions like ὁ ἥμισυς τοῦ χρόνου the half of the time. It seems to have been thought that just as you could say τῶν Ἀχαρνέων οἱ γεραίτατοι, you might also say ὁ ἥμισυς τοῦ χρόνου. But the two things are not the same, seeing that the masculine gender very naturally suggests the idea of man or men, but certainly not of time. Still the idiomatic Greek is ὁ ἥμισυς τοῦ χρόνου rather than τὸ ἥμισυ τοῦ χρόνου. Similarly, ἐπὶ τῆς ἡμισείας τῆς γῆς upon the half of the territory; ἔτεμον τῆς γῆς τὴν πολλήν they ravaged the most of the territory; τὴν πλείστην τῆς στρατιᾶς παρέταξε he drew up the most of his army.

105 Once more let us travel back to Θῆβαι

Βοιωτίας. If we can conceive of a whole, Boeotia, with a part, Thebes, we can also conceive of a whole, man, with a part, hand, ἡ χεὶρ τοῦ ἀνδρός or ἡ τοῦ ἀνδρὸς χεὶρ the hand (as part) of (the whole) the man. Thus we get genitives of a good many kinds, labelled differently by grammarians, according to the modification of this notion most prominent in each.

106 Some of these labels, marks, or dockets are as follows:—

- 1) the genitive of material or contents: στέφανος χρυσοῦ a crown of gold; ποτήριον οἴνου a cup of wine; σωρὸς ἀγαθῶν a heap of good things; ἡ στήλη λίθου ἐστίν the slab is of stone.
- 2) the genitive of possession: ἡ τῶν Λοκρῶν γῆ the territory of the Locrians; τὸ κράτος ἐστὶ τοῦ βασιλέως the authority belongs to the king.
- 3) the genitive of amount: ὀκτὼ σταδίων τεῖχος a wall of eight furlongs; τριάκοντα ταλάντων οὐσία an estate of thirty talents; τριῶν ἡμερῶν σιτία provisions for three days.
- 4) the objective genitive, the subjective genitive: ὁ τῶν πολεμίων φόβος *either objective* the fear on account of the enemy, *or subjective* the fear felt by the enemy. An idiomatic distinction should be here noticed. Contrary to the English usage the Greeks employed ὁ ἐμὸς φόβος, ὁ ἡμέτερος φόβος, ὁ σὸς φόβος, ὁ ὑμέτερος φόβος and the like for 'the fear of me' *that is* 'which I inspire,' 'the fear of us' etc, but ὁ φόβος μου, ὁ φόβος ἡμῶν, ὁ φόβος σου, ὁ φόβος ὑμῶν for 'my fear' *that is* 'the fear which I feel' etc.

107 Now in all these examples, however we docket them, the genitive represents for the time being a whole, and the nominative a part of that whole. Even in an expression like *ὁ τῶν πολέμιων φόβος*, the general conception *οἱ πολέμιοι* involves a great deal more than the attribute of inspiring fear (objective genitive) or of feeling fear (subjective genitive) though in speaking of *ὁ τῶν πολέμιων φόβος* we choose for the moment to confine ourselves to one out of the many attributes of *οἱ πολέμιοι*.

108 Some of these special modifications of meaning are also found with adjectives:—

- 1) genitive of material or contents; especially with adjectives meaning 'full': *χύτρα ζωμοῦ πλέα* a pot full of soup *or* a full pot of soup; *ποταμὸς πλήρης ἰχθύων* a river full of fish; *πλούσιος οὐ χρυσίου ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν* rich not in gold, but in what the happy man ought to be rich in.
- 2) genitive of possession: *ἡ πόλις ἀπάντων τῶν πολιτῶν κοινὴ ἐστίν* the state is the common-property of all the citizens *or* belongs in-common to all the citizens; *κίνησις τοῦ σώματος οἰκεία* motion proper to the body; *ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι* for it has long been sacred to Plutus; *κίνδυνοι τῶν ἐφεσθηκότων ἱδιοι* dangers peculiar to those in command; *μέτοχος ἐλπίδων* having part-possession in hopes *that is* sharing hopes.

109 Now such a construction as that last mentioned can be best understood if we recall the radical notion involved in the genitive case—'within the

sphere of,' 'within the limits of,' 'within the general conception of,' as, *κίνησις τοῦ σώματος οἰκεία* motion proper within the sphere of the body; *κίνδυνοι τῶν ἐφεστηκότων ἰδιοι* dangers peculiar within the sphere of those in command, and so on

110 As to verbs, we have already seen why some of them have their meaning best defined by a genitive. In regard to others it is not always easy to see why this is so, or rather to decide in each case whether the genitive with a verb is the true genitive, with which we have hitherto been occupied, or the spurious genitive, still to be discussed, which has taken the place of the lost ablative. Still, as to most idioms there can be no doubt.

111 We find pretty often that a common transitive verb like *φέρειν* or *διδόναι*, which normally has its meaning defined by an accusative, is followed by the genitive, when there is special reason for laying stress upon the fact that its action does not for the moment extend over the whole of its object, but is brought to bear only at a point or points within that object. Thus, we could not say *φέρειν τῆς χύτρας* 'to bring the jar,' because the bringing must refer to the whole jar or nothing at all, unless the jar is broken into pieces, but we may say very properly *φέρειν τῶν λίθων* 'to bring some stones' because we could not expect any one to bring all the stones in a place. In such cases we must be very careful not to think that the genitive case *in itself* means 'some of anything.' We get the meaning most easily by taking once more the type *Θῆβαι Βοιωτίας*, and by substituting for *Θῆβαι* the verbal action (here, 'bringing') and for

*Βοιωτίας* the general conception (here, 'stones'). So, *ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων* somebody bring dried figs from the house; *τῶν παχειῶν ἐνετίθεις θρυαλλίδων* you inserted coarse wicks. In both these cases the action of the verb takes effect within the whole, *αἱ ἰσχάδες*, and within the whole, *αἱ παχείαι θρυαλλίδες*. Similarly, we say either *κατεάγη τὴν κεφαλὴν* or *κατεάγη τῆς κεφαλῆς* 'he had his head broken,' according as we wish to express generally that a man had his head broken or to lay emphasis upon the fact that the breaking took effect at a point within the whole, *ἡ κεφαλὴ*.

112 Thus it happens that the genitive is in Greek the right case for the object after verbs like *λαμβάνεσθαι* to take hold, *ἄπτεσθαι* to fasten upon, to touch, *ἔχεσθαι* to cling, *ἄρχειν* to start, *ἄρχεσθαι* to begin. The action of all these verbs necessarily takes effect within a whole. We cannot take hold of, touch, cling to, or begin a *whole* object at once: *τοῦ βωμοῦ ἐλάβετο* he seized the altar; *οὔτοι ποθ' ἄψει τῶν ἄκρων ἄνευ πόνου* you will certainly never touch the summit without labour; *νόμων ἔχεσθαι πάντα δεῖ τὸν σώφρονα* the wise man ought in all things to hold fast by the laws; *ἄρχει τῶν λόγων* he starts the discussion; *ἄρχεται τοῦ λόγου* he begins his speech.

113 All verbs with the general sense of 'to fill' are followed by such a genitive of the thing with which something is filled: *μίαν ναῦν ἀνδρῶν ἐπλήρωσαν* they manned one ship; *μεμεστωμένος ὕβρεως* filled with pride; *πλουτῶ φίλων* I am rich in friends; *εὐπορεῖ χρημάτων* he abounds in riches.

114 The verbs *γεύειν* 'to give to taste,' *γεύεσθαι*

'to taste' and ὀσφραίνεσθαι 'to smell' have the genitive of the thing tasted or smelt: ἔγευσσε Φίλιππον τοῦ μέλιτος he gave Philip a taste of the honey; ὁ Φίλιππος ἐγένεσάτο τοῦ μέλιτος Philip tasted the honey; ὀσφραινόμεθα κρομμύων we smell onions.

The verbs ἀκούειν to hear, ἀκροᾶσθαι to listen, and αἰσθάνεσθαι to perceive are generally attached to this class, as they sometimes have their object in the genitive. But it is much better to regard them in the same way as verbs like ἐσθίειν and πίνειν, that is, as taking the accusative or the genitive just as the special sense required from them may demand.

115 Certain verbs by being compounded with μετά have their meaning so modified that they have their object in the genitive. Thus μετέχειν, μεταλαμβάνειν, and μεταλαγχάνειν, meaning respectively 'to possess, to receive, and to have allotted one something along with somebody else' are followed by the genitive because they necessarily express an action taking effect within a whole: μετέχομεν τοῦ ἔργου we have part in the matter; μεταλάβωμεν τῆς λείας let us share the booty; μεταλαγχάνει τῶν χρημάτων he has a share in the wealth allotted him. So also μεταδιδόναι has a genitive of the thing imparted: τῆς ἀρχῆς μετέδωκε τῷ υἱῷ he gave a share of his authority to his son.

116 Of course the verbs just mentioned may at the same time have the construction with the internal cognate accusative of pronouns or pronominal words at the same time as this genitive: μετέδωκέ τι τῆς ἀρχῆς τῷ υἱῷ he gave some share in his authority to his son; τὸ πέμπτον μέρος μετέλαβε τῶν ψήφων he

got the fifth part of the votes. Here we see plainly that τῶν ψήφων represents a whole.

117 It is not otherwise with the neuter verbs ὀζειν 'to smell' and ἀπολαύειν 'to have enjoyment.' Both may have such a cognate or internal accusative, which makes quite plain what otherwise might have been obscure that the genitive with them marks the whole sphere within which their action lies: βύρσης κάκιστον ὀζειν to have a very bad smell of leather *that is* a very bad smell within the capacity of leather; τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος; for what other enjoyment would I have within the scope of lessons?

118 One important use still remains—the genitive, as it is called, of value. This can best be elucidated by such English expressions as 'it is worth anything within a pound,' 'I shall buy it for anything within ten shillings' Here again the genitive has for radical signification 'within the scope of,' 'within the limits of,' that is, the notion of a whole not to be exceeded.

119 The genitive is thus employed with the adjectives ἄξιος worthy, and ἀνάξιος unworthy, and with the verbs ἀξιοῦν to judge worthy, τάττειν to rate, τιμᾶν to value, to assess, ὠνεῖσθαι<sup>1</sup> to buy; πωλεῖν, ἀποδίδοσθαι<sup>2</sup> to sell; μισθοῦν to let; μισθοῦσθαι to hire. πολλοῦ ἄξιος worth much; δόξα χρημάτων οὐκ ὠνητή reputation not to be bought for money, τῶν πόνων πωλοῦσιν ἡμῖν πάντα

<sup>1</sup> ὠνοῦμαι I buy; imperfect ὠνούμην. future ὠνήσομαι; aorist ἐπράξαμην; perfect ὠνήθην; passive aorist ἐωνήθην; perfect ὠνήμαι, verbals ὠνητός, ὠνητέος, present passive πράσιν εὗρισκω

<sup>2</sup> πωλῶ I sell, more rarely ἀποδίδωμι; imperfect ἐπώλουν, ἀπεδιδόμην; future ἀποδώσομαι; aorist ἀπεδόμην; perfect πέπρακα; passive πωλοῦμαι; future πωλήσομαι; aorist ἐπράθην; perfect πέπραμαι.

τὰ γὰθ' οἱ θεοί the gods sell us all good things at the price of labour; οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας I would not have sold my hopes (even) for a large sum; τὸν φόρον τοσούτου ἔταξε he fixed the tribute at so much; τίνος τιμήσειν αὐτῷ προσδοκᾷ τὸ δικαστήριον; at how much do you expect the court to fix-the-penalty against him? εἰ βούλοιτο θανάτου σοι τιμᾶσθαι (middle) if he were to choose to fix-for-himself-the-penalty *that is* to assess the penalty at death against you; πλοῖα τετιμημένα (passive) χρημάτων boats valued at a money-price; μισθοῦται ταλάντου τὸν ἀγρόν he hires the farm for a talent.

120 Indeed we may have a genitive of this sort with any verb denoting work for which payment is made: δέκα μνῶν ἐργάζεται he does the work for ten minae; πόσου διδάσκει ὁ Ἰσαῖος; how much does Isaëus charge for his lessons? πέντε μνῶν διδάσκει he charges five minae.

121 It is hardly necessary to remind the reader that when certain prepositions bearing a sense in which they would be followed by a genitive case when standing alone, enter into the composition of a verb, they very often confer upon that verb the right of construction with a genitive. This is the case with compounds of *κατά* in the sense of 'down over' or 'over,' though the tendency of prose as against poetry is to repeat the preposition after the verb: *κατὰ τοῖν κόραιν ὕπνου τι καταχέϊται γλυκύ* a sort of sweet sleep is shed over my eyeballs. The preposition is, however, never repeated after compounds of *κατά* in the sense of 'against' or 'at,' a meaning which in composition is often generalized into a notion of

disfavour or hostility: ὧνθρωπε, παῦσαι, καταγελῶν μου man, give over laughing at me; ψευδῇ κατεγλώττιζέ μου he mouthed lies against me; κατεφρόνησας τοῦ κινδύνου you slighted the risk *literally* you were minded against *or* in disfavour of, the risk.

122 A class of compounds with *κατά* demands special mention. These are the verbs *καταγινώσκειν* to acknowledge or decide against, *καταψηφίζεσθαι* to vote against, *καταδικάζειν* to adjudge against, and *κατακρίνειν* to give sentence against. All of them are followed by an accusative of the penalty decided upon and a genitive of the person who is to receive it: *καταγινώσκειν*, *καταψηφίζεσθαι*, *καταδικάζειν*, or *κατακρίνειν*, *ζημίαν* or *θάνατον Κλεινίου* to acknowledge, vote, adjudge, or give sentence of a fine or of death against Cleinias. The two first are used also with an accusative of the crime: *καταγινώσκειν* or *καταψηφίζεσθαι κλοπήν, δειλίαν, λιποταξίαν Κλεινίου* to acknowledge or vote the crime of theft, the fault of cowardice, the crime of desertion, against Cleinias.

123 The constructions of *κατηγορεῖν* should be given here. Its first construction is naturally that of *κατήγορος εἶναί τινος* to be an accuser of a person. Then as naturally there arises from this *κατηγορεῖν τί τινος* to make a charge against a person.

124 Here, as always, poetry has preserved many older and less restricted uses. We see more easily than in prose the radical sense of the case; as, for example, in an expression like

αἴτιος πατρός guilty within-the-meaning-of -all-that-the-word-father-implies, guilty of sin against a father.

The vocabulary of poetry being rich in old words, contains many adjectives and verbs not mentioned above which still require constructions with the genitive.

THE GENITIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST ABLATIVE WHICH IT HAS REPLACED

125 The genitive rare in prose after γίγνεσθαι 'to be begotten or born of,' and εἶναι 'to be sprung from,' is an instance of the ablative genitive: ὁ Κῦρος ἐγένετο Καμβύσου Cyrus was the son of Cambyses, τοιούτων ἐστέ from such men are you sprung

126 This genitive is also found with a large class of verbs marking modifications of the general sense 'to be removed or separated from.' Some of the most common of these verbs are: ἀπέχειν to be distant; διέχειν to be away; διαφέρειν to differ; ἀπέχεσθαι to abstain; φείδεσθαι to be sparing; παύεσθαι to cease; λήγειν to stop: ἡ νῆσος οὐ πολὺ διέχει (or ἀπέχει) τῆς ἡπείρου the island is not far distant from the mainland; οὐδὲν διαφέρεις Χαιρεφώντος τὴν φύσιν you do not differ in nature from Chaerephon; ἀπέχου τῶν αἰσχυρῶν ἡδονῶν refrain from low pleasures; εἴτ' ἐγὼ σοὺ φείσομαι; shall I spare you? ἐπαύσατο τοῦ

πόνου he ceased from labour; λήγουσιν ἔριδος they stop from strife.

So χωρίζειν to separate; λύειν to release; ἐλευθεροῦν to deliver; ἀπαλλάττειν to rid; παύειν to make to cease; κωλύειν to hinder; εἰργεῖν to keep. These have an accusative of the person or thing released, delivered etc, and a genitive of the person or thing from whom or from which he is released, delivered etc. τοῦ σώματος χωρίζειν τὴν ψυχὴν to separate the soul from the body; χρεῶν ἐλευθεροῖ τὴν γυναῖκα he frees his wife of debts; πολέμου καὶ κακῶν σε ἀπαλλάξω I will rid you of war and suffering; ἔπαυσε Ξενοφῶντα τῆς ἀρχῆς he deprived Xenophon of his command; ἐκώλυσάμεν αὐτὸν τῆς ὁδοῦ we kept him from the road.

127 A few verbs meaning 'to yield' or 'make way for' have a dative of the person in whose favour this is done and a genitive of the place yielded: Φιλίππῳ παρακεχωρήκαμεν τῆς ἐλευθερίας we have given up independence in favour of Philip; ὑπείκω σοι τῶν λόγων I yield the right of speech to you.

128 The same sort of genitive is found with διάφορος different, and with ἐλεύθερος free: διάφορος τούτου different from this; ἐλεύθερος αἰτίας free from blame.

129 Certain prepositions, especially ἐκ and ἀπό, when compounded with verbs give them a sense which requires for its completion a genitive of this ablative kind. The tendency of prose, however, as against poetry is to repeat the preposition with the genitive in such circumstances, to say, for example, ἐκβαίνει ἐκ τῆς πόλεως rather than ἐκβαίνει τῆς πόλεως, ἀποσπᾶν

ἀπὸ τῶν ἱερῶν 'to drag from the temples' rather than ἀποσπᾶν ἱερῶν, and ἀποτρέπειν ἀπὸ τοῦ ἐρωτήματος 'to divert from the question' rather than ἀποτρέπειν τοῦ ἐρωτήματος.

130 Verbs involving the notion of deficiency or want ought not, as is generally done, to be classed with those involving the idea of abundance or plenty. The latter have the true genitive (see above § 113), whereas the former can be shown to take the ablative-genitive. Such verbs are δεῖσθαι to need (for oneself); ἀπορεῖν to be at a loss for; σπανίζειν to be in want of; κενοῦν to empty of; ἐρημοῦν to deprive of; ἀποστερεῖν to rob of; στέρεσθαι to be without: δείται γὰρ ὄρνις καὶ διακόνου τινός for a bird also requires a servant; ἀπορεῖς δὲ τοῦ σύ; but what are you at a loss for? ἀργυρίου σπανίζω I am in want of money; πάντων ἐκέωσαν τὴν ναῦν they emptied the ship of everything; ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος you rob your father of the crown.

The impersonal verb δεῖ belongs to this class: οὐ δεῖ τείχους there is no need of a wall. Its commonest use is in phrases like πολλοῦ δεῖ far from it; ὀλίγου δεῖ all but: πολλοῦ δεῖ οὕτως ἔχειν far from that being the case *literally* it wants much to be so.

131 The corresponding adjectives, κενός, ψιλός, γυμνός, ἔρημος have a like construction: ναὺς κενή ἀνδρῶν a ship without men; ψιλὸς δένδρων bare of trees; γυμνὸς ὅπλων without arms. Here belong a great many adjectives which by composition with alpha privative acquire a sense like that of ψιλός and its congeners: ἄτιμος γερῶν deprived of privileges; ἄμοιρος τῆς ἀρετῆς without part in virtue.

132 The genitive case is also the successor of the lost ablative when it serves as an equivalent for ἤ and the nominative or accusative after the comparative degree of adjectives and adverbs: ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος in time of need a friend is better than money; μείζονα σὲ νομίζομεν εἶναι τοῦ ἀδελφοῦ we think that you are taller than your brother.

133 Similarly we find the genitive following adjectives which convey the idea of comparison: ἄλλα τῶν δικαίων other than just; ἑτέρως πως τῶν εἰωθότων somehow differently from the common; ὕστεροι ἀφίκοντο οἱ Θεσπιῆς τῶν Πλαταιῶν the Thespians came later than the Plataeans; τῇ προτεραίᾳ τῆς μάχης on the day before the battle *literally* sooner than the battle; τὸ τῶν πολεμίων πλῆθος πολλαπλάσιον ἢν ἡμῶν the enemy's numbers were many times as great as we.

134 This construction is also the normal one with verbs which imply a comparison of any sort: ἡδέως πλεονεκτοῦμεν τῶν ἐχθρῶν we are glad to get the advantage over our enemies; πολλὰ ἐλαττοῦται Αἰσχίνου he is at a great disadvantage with Aeschines; ὁ Κῦρος ὕστέρησε τῆς μάχης Cyrus came too late for the fighting; ἀπελείφθη προθυμίας he fell short of zeal.

Any compounds, however, of περί, πρό, or ὑπέρ which have this description of meaning and take the genitive, such as περιγίγνεσθαι, προέχειν, ὑπερβάλλειν, must be ranked among verbs which are followed by the true genitive. They may all have the preposition repeated before the genitive.

135 In regard to this ablative-

genitive, poetical usage is most instructive. It is constantly used in answers to the question *whence?* δόμων ἔρχεται he comes from the house, Ὀλύμπου παμένα flying from Olympus; βάθρων ἵστασθε rise from the steps. It may even be employed to express the personal origin of an action: πληγείς θυγατρὸς τῆς ἐμῆς smitten of my daughter; διδάκτὰ κείνου things taught of him.

#### THE TRUE DATIVE CASE

136 The true dative has in Greek two main uses. It is employed on the one hand first, further to define the sense of many transitive verbs already partly defined by an accusative, secondly, to define the sense of many intransitive verbs, and thirdly, to define the meaning of certain adjectives and adverbs. It is employed on the other hand to designate the person who is interested in the action of the verb.

##### *The dative as defining verbs, adjectives, and adverbs*

137 The dative is used to define further verbs with the general meaning of giving, already partly defined by an accusative or a genitive. It is from this use that it gets its name in Greek ἡ δοτική

πτῶσις, translated into Latin by *casus dativus*. This is a large class of verbs, including such words as λέγειν, ἀγγέλλειν etc. as well as δίδοναι and the like: δίδωσι μισθὸν τοῖς στρατιώταις he gives pay to the soldiers; χρήματα διανέμω τοῖς πολίταις I distribute money to the citizens, τὴν μάχην ἀγγέλλει τῷ βασιλεῖ he reports the battle to the king.

138 The dative is also used to define verbs which have the meanings 'to be like' and 'to be near,' and to define further verbs with the meanings 'to make or think like,' and 'to put near.' Such are εἰκέναι to be like; πλησιάζειν to draw near; ἰσοῦν to think equal; ὁμοιοῦν to make to resemble; πλησιάζειν to put near; εἰκάζειν to compare: καὶ γὰρ ἦκειν ὄρνυγι for he was like a quail; ἀφομοιωσόμεθα τοῖς μαινομένοις we shall be made to resemble mad men; ὁ Κῦρος ἐπλησίαζε τῷ στρατοπέδῳ Cyrus drew near to the camp; ἰσοῖ τὰ ἑαυτοῦ κακὰ τοῖς ἑμοῖς he thinks his own misfortunes equal to mine; κενταύροις ἤκασαν αὐτούς they compared themselves to centaurs, τὸν ἄνδρα ἐπλησίασε τῷ ἵππῳ he made the man draw near the horse.

139 This being so, it need hardly be said that adjectives like ἴσος, ὅμοιος, and παραπλήσιος, and the adverbs and adverbial phrases connected with them, have also their sense defined by datives. This is also the case with ὁ αὐτός the same: ἰμάτιον παραπλήσιον τῷ σῷ a cloak like yours; τὸ αὐτὸν ἔπραξεν Ἀμεινίας he did the same thing as Ameinias; ἐξ ἴσου ἐγενόμεθα ὑμῖν we were put on the like footing with you.

140 The impersonal verbs δεῖ, μέλει, and πρέπει are construed with what seems to be the dative in this

sense; *δεῖ μοι τῆς χύτρας* I have need of the pitcher; *ἔμελέ σοι τοῦ ἔργου* you were concerned about the matter; *τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει* it beseems all men to do no wrong. To these we may add *προσέκει* 'it behoves,' but that verb really belongs to the following class.

141 Very many verbs compounded with prepositions are followed by the dative because the preposition retains in composition a sense in which it would even when uncompounded require a dative after it: *ὁ θεὸς τὴν ψυχὴν ἡμῖν ἐνέφυσε* God breathed our soul into us; *τὰ ἔργα συμφωνεῖ τοῖς λόγοις* the facts are in harmony with the statement; *αἰσχύνῃν περιάπτει τῇ πόλει* he shames his country *literally* fastens shame round.

There is a great tendency to repeat the preposition again before the dative. In this case it must be remembered that for compounds with *σύν*, the successor of that preposition, namely, *μετά* must be used before the substantive as *συναποθνήσκει μετὰ τῆς γυναικός* he dies with his wife.

Though *ἀντί* when uncompounded never has the dative after it, yet verbs compounded with it normally have when they mark opposition and the like ideas: *ἀντετάχθησαν τοῖς πολεμίοις* they were arrayed against the enemy. In this case, seeing that *ἀντί* cannot be repeated before the substantive, *πρός* with the accusative very often does this duty.

142 It must be the case that the dative after some compound verbs does not belong here, but rather to the instrumental or locative dative. The dative with compounds of *σύν* is perhaps the instrumental dative,

and with compounds of ἐν, the locative dative. In our present state of knowledge we must leave many of these points undetermined.

143 We are equally uncertain under which head, this or the dative of interest, to rank the dative which we find with a large class of verbs in the meaning of which the idea of reciprocity forms a marked element. Many of these verbs have the inflexions of the middle voice—those used normally to convey the same notion. Of this kind are μάχεσθαι to fight; ἀγωνίζεσθαι to contend; δικάζεσθαι to be at law; ἀμιλλᾶσθαι to vie; πολεμεῖν to make war; ἐρίζειν to strive; ἀμφισβητεῖν to dispute; διὰ πολέμον or μάχης ἵεναι to be at war; ὁμόσε or εἰς χεῖρας ἵεναι to come to blows: θεῶ μάχεσθαι δεινόν ἐστι καὶ τύχη 't is hard to fight with heaven and fate; οἱ Θηβαῖοι ἐπολέμησαν τοῖς Πλαταιεῦσι the Thebans made war upon the Plataeans; ἐδεδίκαστο ἄν μοι he would have been at law with me.

144 A small subdivision of this class deserves special notice. It consists of verbs all with middle inflexions and all compounded with διὰ in the sense of 'in two directions,' 'on the one side and the other.' Such are διαλέγεσθαι to contend in argument; διαξιφίζεσθαι to contend with swords; διακινδυνεύεσθαι to play a game of risks; διασκώπτεσθαι to contend in jests; διακοντίζεσθαι to contend with the javelin; διαλογίζεσθαι to balance accounts; διαφέρεσθαι to quarrel; Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι at Marathon you fought for Athens with the Medes sword against sword.

145 A true reciprocal meaning is also seen in σπένδεσθαι to make a truce *literally* to make a drink-

offering on one side and the other; τότε ἐσπεισάμεθα τοῖς βαρβάροις on that occasion we made a truce with the foreigners.

146 Most of the verbs mentioned in the three preceding paragraphs are as often construed with πρός and the accusative as with the dative: ἐπολέμησε πρὸς τοὺς Βυζαντίους he made war upon the men of Byzantium; σπενδώμεθα πρὸς ἀλλήλους let us make a truce with one another.

147 We may rank with the above verbs the adjectives with meanings such as these: πολέμιος hostile; ἐχθρός inimical; φίλιος friendly; εὖνους well-disposed; ἐναντίος adverse, opposite.

148 Poetical usage does not differ in any degree from prose. When prose, however, tends to substitute some preposition with its case for the simple dative, poetical writers adhere rather to the older use. A good example is εὐχέσθαι 'to pray to.' This verb has constantly the dative in poetry while in prose the normal construction is with πρός and the accusative.

Similarly prose writers with compound verbs normally repeat the preposition before the dative.

*Dative of interest*

149 Another common function of the true dative is to mark the person interested in the action of the verb. A great many verbs, it will be seen, take this dative when our ordinary English translation of them completely conceals its presence.

150 It is this dative which we find with *ὑπάρχειν*, *γίγνεσθαι*, *εἶναι*, marking the person for whom a thing exists *that is* who possesses that thing: *ἦσαν Κροίσῳ δύο παῖδες* Croesus had two sons; *σοῦ μὲν κρατούντος δουλεία ὑπάρχει αὐτοῖς*, *κρατουμένου δέ σου ἐλευθερία* when you are master, their lot is slavery, when you are mastered independence; *χρήματά μοι γίγνεται* I get money.

151 The dative also marks the person for whose advantage or disadvantage anything is done (*dativus commodi et incommodi*). This use is found with adjectives as well as with verbs: *αἰτίας εἰμί σοι τούτων* I am the cause of this (happening) to you; *οὗτος ὁ οὐράνιος ἔρως πολλοῦ ἀξίός ἐστι καὶ πόλει καὶ ἰδιώταις* this heavenly love is worth a great deal both to a community and to individuals.

152 It is very common with verbs formed from substantives, such as *βοηθεῖν* to be a helper for; *ὑπηρετεῖν* to be a servant to; *τιμωρεῖν* to be a champion or avenger for; *ἐπικουρεῖν* to be an ally of; *ἐβοήθησε τοῖς ἐχθροῖς* he helped his enemies; *ἐπικουρήσω τοῖς νόμοις* I will succour the laws.

153 But in most cases such a dative after a verb is much less easily recognised. Its frequency can only be appreciated by familiarity with Greek. Some of

the commonest constructions explained by it are these: ἀφαιρείσθαι τί τινι to take a thing away for oneself to the disadvantage of somebody *that is* to deprive somebody of a thing; μέμφεσθαι τί τινι to censure something to the disadvantage of somebody *that is* to blame a person for a thing; φθονεῖν τινί to cherish envy to the disadvantage of a person *that is* to envy a man; χρῆν to be of service to<sup>1</sup> *that is, of a god* to answer an inquirer, *of a man* to lend; λοιδορεῖσθαι τινι to be abusive to the hurt of somebody *that is* to abuse; ἀμύνειν τί τινι to ward off something for somebody's behoof *that is, with dative only* to help somebody; λυσιτελεῖν τινί to pay his way for somebody *that is* to profit; εἵκειν τινί to give way in somebody's favour *that is* to yield; ἡγείσθαι τινι to lead the way for a person *that is* to guide; χαρίζεσθαι to do a favour for a person *that is* to oblige: ἀφείλετό μοι τὸν ἀγρόν he took the farm from me; τάδε ὑμῖν μέμφεται he will blame you for this; φασὶ τὴν μητρὸν φθονεῖν σφίσι they say that their stepmother envies them; τί λοιδορεῖ ἡμῖν; why do you abuse us? οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα for we who see guide the blind; ἀμννοῦμεν τῇ πόλει we shall help our country.

These are but a few examples out of a large number, but they will suffice to set the reader on the track of the whole class of datives so used.

<sup>1</sup> By such a use the different meanings of χρῆσθαι can be sensibly explained. From the meaning 'to be of service to' was developed the general sense to 'serve'. The passive of χρῆν with an instrumental dative χρῆσθαι τινι would mean to be served, *i.e. if by God* to be answered, *if by man* to be served by *i.e. to borrow of a man or to use a man or a thing*. The earliest uses are in favour of this, *e.g.* Homer *Odyssey* φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν she was (a woman) served by a good understanding.

154 The dative may also be employed to mark the person for whom or from whose point of view a thing is true: *τέθνηχ' ὑμῖν πάλαι* from your point of view I am long since dead. This is the use of the dative which we find so often in participles representing an imaginary person in geographical descriptions: *Ἐπιδάμνος ἐστὶ πόλις ἐν δεξιᾷ εἰσπλέοντι τὸν Ἰόνιον κόλπον* Epidamnus is a town on one's right hand when one enters the Ionian gulf.

155 This use hardly differs from that seen in the phrases *τοῦτό ἐστιν ἐμοὶ βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἀχθομένῳ* and the like: *θαυμάζω εἰ μὴ ἀσμένοις ὑμῖν ἀφῶγμαι* I am surprised that my visit does not please you.

156 Here also belongs what has been called the ethic dative *that is* the dative claiming sympathy: *τούτῳ πάνν μοι προσέχετε τὸν νοῦν* give your attention please to this; *ἀπ' ἐκείνου τυφλὸς εἰμί σοι* since that time I am blind, if you will let me say so. It is confined to the personal pronouns, and is chiefly met with in *μοί* or *ἡμῖν*.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT  
PROPERLY BELONG TO THE LOST INSTRUMENTAL CASE  
WHICH IT HAS REPLACED

157 The Greek dative as successor to the instrumental case is used to mark the instrument (whether personal or of things) through which a thing is done, the manner in which a thing is done, or the accompaniment of an action.

*The dative of the instrument or agency*

158 The dative as marking personal agency survived in Attic after certain tenses. It is sometimes used with the aorist passive, it is frequently used with the perfect passive, and it is always used with the verbal adjectives in *-τός* and in *-τέος*: *τοιαῦτα τοῖς Κορινθίοις ἐπράχθη* such things were done by the Corinthians; *ταῦτά σοι εἴρηται* this has been said by you; *εἴ τί μοι τοιοῦτον ἐργαστο* if anything of the kind had been done by me; *ἄρα γρυκτόν ἐστιν ὑμῖν*; ought you to grumble? *ἡ ἀρετή σοι ἀσκητέα* you ought to practise virtue; *μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς* we should imitate the good.

In all other circumstances *ὑπό* followed by the genitive is normally used to express personal agency.

159 There is, however, a class of verbs which owing to their acquiring a modification of meaning had this construction left to them when it was replaced by *ὑπό* after verbs about the passive meaning of which there could be no mistake. An admirable instance of this is the verb *πείθεσθαι*. Of course this is simply the passive of *πείθειν* 'to persuade' (which is followed by an accusative of the person persuaded) and means 'to be persuaded.' In this sense it was originally followed by a dative of the agent (to be persuaded by somebody), and this dative it retained even after its meaning was modified into either 'to believe' or 'to obey.' That in older Greek *ἐπιθόμην* is used with the meaning 'I believed,' 'I obeyed' is not in any way against this explanation, seeing that the middle and passive voices were originally identical in form, and

so remained except in the aorist. Other verbs of this class are *ὀργίζεσθαι* (to be angered by) to be angry with; *ἄχθεσθαι* (to be burdened by) to be annoyed with; *θυμοῦσθαι* (to be put in a temper by) to be provoked with; *οὐ σοι πείθομαι* I do not believe you; *ὑμῖν οὐ πεισόμεθα* we will not obey you; "Ἐλλησιν ὠργίσθη ὁ Δαρεῖος Darius was angry with the Greeks, Κορινθίοις ἤχθεσθε κἀκεῖνοί γέ σοι you were annoyed at the Corinthians and they at you; *Εὐριπίδῃ θυμούμεθα* we are provoked with Euripides.

160 Of course many of these verbs have also a dative used of things as well, while others of such original passives have the dative of things only. Such are *ἡδεσθαι* (to be sweetened by) to be pleased with; *λυπεῖσθαι* to be grieved at; *ἀγάλλεσθαι* (to be gladdened by) to glory in; *εὐφραίνεισθαι* to be cheered by: *ἅπαντες ἡδόμεθα τῷ ἀγῶνι* we are all delighted with the contest; *ἐλυπήθη τῷ πράγματι* he was grieved at the business.

161 What has just been said of passives is also true of neuter verbs of similar meaning, only that in their case the dative cannot be called a dative of the agent, even when it represents a person. This use is common even in Attic, though there is a distinct tendency to replace it even in the case of things by *ὑπό* with the genitive or in certain cases by *πρός* with the accusative: *χαλεπαίνειν* to be angry; *ἀγανακτεῖν* to be indignant; *χαίρειν* to rejoice; *ἀθυμεῖν* to despond at: *ἔχαιρον τῇ σιωπῇ* they were glad at the silence; *ἡγανάκει τῷ Κλεάρχῳ* he was vexed with Clearchus; *ἐχαλέπηνα τῷ πράγματι* I was angry at the matter.

162 It is the same use that we have in phrases such as νόσω ἀποθνήσκειν, πληγῇ τελευτᾶν. But in such cases we normally find the old idiom replaced by ὑπὸ νόσου, ὑπὸ πληγῆς and the like.

163 The instrumental dative expressing motive as in φθόνῳ τούτο ἔδρασε he did it from envy; φόβῳ ἀπέδραμεν he ran away from fear; εὐνοίᾳ τῇ σῇ for love of you, is rare in Attic. It is constantly replaced by prepositional phrases like εὐνοίας ἔνεκα, διὰ φόβον, ὑπὸ φθόνου etc.

164 It is very manifestly the instrumental dative which we see used after such verbs as γινώσκειν, τεκμαίρεσθαι, κρίνειν to express the means by which one knows, conjectures, or concludes: τούτοις γινώσκει by this he knows; τὰ μέλλοντα τεκμαίρομαι τοῖς γεγενημένοις I judge what will be by what has been; εὐνοία καιρῷ κρίνεται friendship is judged by a time-of-difficulty. Here also, however, the tendency was to replace the dative by the prepositions ἐκ and ἀπό followed by the genitive.

165 After verbs denoting to punish the means of punishment are expressed by a dative: πληγαῖς ἐκόλασε τὸν δοῦλον he punished his slave by flogging; ζημιούμεν τοὺς τοιούτους χρήμασιν, ἀτιμίᾳ, τοῖς ἐσχάτοις, θανάτῳ we punish such men by fining, by disfranchisement, by extreme penalties, by death.

### *The dative of accompaniment*

166 The instrumental dative is employed to mark accompaniment—an idiom retained in Attic. It is constantly so used in military operations to denote the

force a general has with him by land or sea: *πολλῷ στρατῷ πορεύεται, στρατεύεται* he marches, he goes on an expedition with a large force; *ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα* let us proceed with only the strongest horses and men; *ναυτικῷ* or *ναυσὶν ὀρμᾶσθαι* to set out with a fleet.

In certain expressions *αὐτῷ* or *αὐτοῖς* is added with much the same force as the English 'and all': *ναὺν εἶλον αὐτοῖς ἀνδράσιν* they took a ship crew and all; *πολλοὶ ἤδη κατεκρημνίσθησαν αὐτοῖς τοῖς ἵπποις* many men had been already precipitated horses and all. To add the article is not common.

167 It is this dative which we find with the verbs *ἔπεσθαι* and *ἀκολουθεῖν* to follow: *ἐκείνῳ ἔπεται ὁ δεσπότης* my master follows him; *τί τῷδε ἀκολουθοῦμέν ποτε, ὦ δέσποτα*; why do we follow this man, master? Perhaps also we should place here *κοινός* and the words related to it: *τὸ φῶς ἅπασιν κοινόν* the light is shared in by all.<sup>1</sup>

### *The dative of manner*

168 This modification of the instrumental sense is not common, but the frequency with which certain examples of it occur makes it appear to be common. The most important are *τρόπῳ τινί* in a manner; *τῷδε, τούτῳ, ἐκείνῳ, τοιούτῳ, τοιῷδε, τῷ τρόπῳ* in this, that, such, a manner; *βίᾳ* by force; *δόλῳ* by cunning; *σπουδῇ* with zeal; *σχολῇ* by leisure, scarcely; *σιγῇ* in silence; *ἀνάγκῃ* of necessity; *λόγῳ* in appearance;

<sup>1</sup> The dative after *κοινωνεῖν*, however, is to be explained by 152 'to be a partner for one.'

ἔργῳ in fact; τῷ ὄντι in reality; δημοσίᾳ, κοινῇ publicly; ἰδίᾳ privately; περὶ on foot.

169 Now and then we get examples of a sort which show that this sense of the dative was not by any means lost to the Greeks, *eg.* οἱ Ἀθηναῖοι ἀτελεῖ τῇ νίκῃ ἀνέστησαν the Athenians retired with their victory incomplete; πολλῷ θορύβῳ ἐπῆσαν they attacked with great uproar. But other modes of expression are generally preferred to convey the manner or circumstances of an action, the commonest of all being adverbs or prepositional phrases; σπουδαίως, προθύμως: μετὰ πολλῆς σπουδῆς, ὑπὸ προθυμίας, and the like.

*The dative of measure*

170 Lastly the instrumental dative is employed with comparatives or words with a comparative meaning to mark the measure by which one thing is inferior or superior etc. to another: πολλῷ κρείττον ἐστὶν ἐμφανὲς φίλος ἢ πλοῦτος ἀφανὲς better far a friend whom we can see than money which we cannot; δυοῖν ἡμέραιν ὑστέρησαν τῆς μάχης they were two days too late for the battle; τοσοῦτῳ προεῖχε τῶν ἄλλων so much was he superior to the rest; κέρατι ὑπερεῖχον τῶν πολεμίων they outflanked the enemy by a wing. Very common in this sense are πολλῷ, ὀλίγῳ, μακρῷ, τοσοῦτῳ, μικρῷ. It must be noted, however, that πολὺ and ὀλίγον are very often used to convey the same meaning, perhaps following in this respect the analogy of τί, τι, οὐδέν and μηδέν which are never found with comparatives except in the accusative neuter.

171 The words *πολλῶ* and *μακρῶ* are also used in this sense with superlatives, *πολλῶ ἄριστος*, *μακρῶ βέλτιστος* far the best.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST LOCATIVE CASE WHICH IT HAS REPLACED

172 The locative case has itself survived in a few words: *χαμαί* *humi*, on the ground; *οἶκοι* at home; *Πυθοί* at Delphi; *Μεγαροί* at Megara; *Πλαταίαισιν* at Plataea; *Ἀθήνησιν* at Athens. These may all be used in prose, and are indeed more numerous in prose than the datives of place proper such as *Μαραθῶνι* which replaced the locatives. With a few exceptions like that just named the invariable Attic idiom is to use the preposition *ἐν* before the dative.

173 In regard to time, which always in language goes side by side with place, we find that here too prose usage has replaced the original locative rather by *ἐν* and the dative than by the simple case.

The simple dative is permissible to express time *when* only in the following cases:—

- 1) the words *θέρει* in summer, *χειμῶνι* in winter, *ἥρι* in spring; *ὥρα θερούς*, *χειμῶνος* etc. in the season of summer, of winter etc.
- 2) the words *ἡμέρᾳ*, *νυκτί*, *μηνί*, *ἔτει* when they are defined in some way such as *τῇ τρίτῃ ἡμέρᾳ* on the third day; *τῇ προτεραίᾳ* (i.e. *ἡμέρᾳ*) on the day before; *τῷ τετάρτῳ ἔτει* in the fourth year.

3) the names of festivals such as Παναθηναίους at the Panathenaea; Διονυσίοις at the Dionysia; νουμηνία at the new moon  
In all other cases ἐν must precede the dative.

174 In poetry we have constantly the dative without ἐν with all manner of words to denote at a place: Μυκῆναις μὴ ἐνθάδε ἀνακάλει θεούς do not here at Mycenae call upon the gods; νῦν ἀγροῖσι τυγχάνει he is now in the fields; Ἐτεόκλος πλείστας τιμὰς ἔσχεν Ἀργεΐα χθονί Eteoclus got many honours in the Argive land.

## CHAPTER V.—THE VOICES OF THE VERB

### THE ACTIVE VOICE

175 In Greek as in other languages the active voice is often used to express not what the subject himself does, but what he gets others to do: *ὁ Ξέρξης τὸν Ἀθῶν διώρυξε* Xerxes dug a canal through Athos; *Δημοσθένης Πύλον ἐξετείχισε* Demosthenes fortified Pylus.

176 Further, as in other languages, it constantly happens that the active voice has both a transitive and an intransitive sense. Sometimes this is due to ellipsis, sometimes not. Well-known examples of verbs which have naturally the two meanings combined are *ἔχειν* and *πράττειν*. Besides the signification 'to have,' 'to hold,' 'to possess,' *ἔχειν* is used especially with adverbs in the sense of 'to keep,' 'to be': *ἔχει γὰρ οὕτως, εἰσὶν οὐ πάντες κακοί* it is even so; all men are not bad; *ἔχει κατὰ χώραν* he keeps on the spot. Its compounds also have an intransitive sense as often as a transitive. The intransitive sense of *πράττειν* is also quite common, 'to fare,' 'to succeed': *τῷ γὰρ καλῶς πράττοντι πᾶσα γῆ πατρὶς* to a man doing well any land is a native land.

177 Of verbs which owe their intransitive meaning to ellipsis the following are perhaps the most common: *ἐλαύνειν* properly meaning 'to drive' is used with the ellipse of *τὸν στρατόν* or the like of a general marching, and with the ellipse of *ἵππον* of any one in the meaning 'to ride.' In a like way *ἀπαίρειν* 'to lift away' or 'to carry off' is frequently employed with an ellipse of *στρατόν* or *ναῦς* in the significations 'march away' 'sail away' etc. The same explanation serves for *διάγειν* 'to live' and *τελευτᾶν* 'to die,' there being with both an ellipse of *τὸν βίον*, and for *προσέχειν* 'to devote oneself to' with which there is an ellipse of *τὸν νοῦν*.

178 Of these two classes the second, namely that consisting of words for which it is still easy to supply the lost word, is in the history of all languages constantly recruiting the first, namely that in which we cannot see how the intransitive sense grew out of the transitive. For example, let us compare *προσέχειν* 'to devote oneself to' with *ἐλαύνειν* 'to march.' The former word can still be used in good writers with *τὸν νοῦν* expressed and is never used in a sense for which *προσέχειν τὸν νοῦν* might not equally serve. On the other hand, *ἐλαύνειν* never has its lost accusative expressed in good writers of prose, but is sometimes even used of soldiers marching, which would have been quite impossible if its original sense had been present to the mind of the writer.

179 Intransitive active verbs constantly serve in all languages to replace the passive voice of transitive verbs. But there can be few languages in which this is so common as in Greek, or in which the usage is so

consistent. There are one or two instances in Latin such as *fio* as the passive of *facio*, *venire* in *aliquam rem* as the passive of *adducere aliquem* in *aliquam rem*, and *subjacere* as the passive of *deicere*.

180 In Attic Greek we never find the passive of *ἀποκτείνειν* 'to kill.' Its place is invariably taken by *ἀποθνήσκειν* in all its tenses (except that for perfect the simple *τέθνηκα τεθνηκέναι τεθνάναι* etc. is alone used) even when a person is said to be killed by somebody: *ἀπέθανεν ὑπὸ τοῦ Ἀλεξάνδρου* he was killed by Alexander. The verbs *εὖ* or *κακῶς ποιεῖν τινά* 'to do good or evil to a person' and *εὖ* or *κακῶς λέγειν τινά* 'to speak good or evil of a person' have invariably their passive sense given by *εὖ* or *κακῶς πάσχειν* 'to suffer good or evil,' and *εὖ* or *κακῶς ἀκούειν* 'to hear good or evil': *κακῶς ἀκούομεν ὑπὸ τῶν πολιτῶν* we are in bad repute with the citizens. Compare the Latin *bene, male audire*. Similarly we get phrases like *λέγειν καὶ ἀκούειν* to speak and be spoken to.

181 The verb *βάλλειν* and its compounds have in certain senses their passive represented by *πίπτειν* and its compounds. No Greek would ever have said *γυμνὸς θύραζε ἐξεβλήθην* but always with Aristophanes *γυμνὸς θύραζ' ἐξέπεσον*. In dice to cast is *Ἀφροδίτην*, etc. *βάλλειν*, the cast is *τὰ πεσόντα*.

182 Along with certain of its compounds *ἄγειν* 'to bring' has for passive *ἵεναι* 'to come': *οἱ πολῖται τοὺς φυγάδας κατὰξουσιν* the citizens will restore the exiles; *οἱ φυγάδες ὑπὸ τῶν πολιτῶν κατίασιν* the exiles will be restored by the citizens. To a Greek it was as impossible to say *κατάξονται* for *κατίασιν* in such a

sentence as it is for an Englishman to say 'I goed' instead of 'I went.'

183 The verb *διώκειν* 'to prosecute' has for passive not *διώκεσθαι* but *φεύγειν ὑπό τινος*: *Μειδίας ἐδίωξε φόνου τὸν ἀδελφόν* Meidias prosecuted his brother for murder; *ὁ ἀδελφὸς ὑπὸ Μειδίου ἔφυγε φόνου* his brother was prosecuted by Meidias for murder.

These are only examples of the tendency. It is so persistent throughout all Greek that I can do no more than illustrate it here.

184 It runs side by side with another tendency, namely that of using an active like *ἔχειν* or *τυγχάνειν* with a substantive of like meaning to the active verb as the passive of verbs like *ὀνομάζειν*, *οἰκτερίζειν* and the like: *οἰκτείρομεν τὸν παῖδα* we pity the boy; *ὁ παῖς ὑφ' ἡμῶν ἐλέου τυγχάνει* the boy is pitied by us. So *συγγνώμην ἔχειν* or *συγγνώμης τυγχάνειν* as passive of *συγγιγνώσκειν*; *ἐπαίνου τυγχάνειν* or *ἔπαινον ἔχειν*, aorist *ἐπαίνου τυχεῖν* or *ἔπαινον λαβεῖν*, as passive of *ἐπαινεῖν*, or *ἐπαινέσαι*, and so on in endless variety.

#### THE MIDDLE VOICE

185 It ought never to be forgotten that the middle and passive voices were originally identical. Indeed in all classical Greek one set of inflexions serves to convey both the middle and the passive sense for every tense of the verb except the aorist. Even of the aorist this was true in primitive times, as is shown by numerous instances in early Greek, and by not a few survivals in Attic usage, such as *ἀπωλόμην* I was destroyed; *ἐπλήμην* I was filled; *ὠνήμην* I was bene-

fited; ἐτραπόμην I was turned, ἐξηγρόμην I was roused. These are undoubtedly all true passives, and ought not to be confused, as they often are, with reflexive middles.

186 Some verbs have of course no middle voice, just as some have no active and others no passive. It is a matter entirely of signification whether a verb has active, middle, or passive inflexions. The verbal notion may be of a kind which precludes one or more voices. Occasionally it happens that a verb which seems to us to be middle because of its meaning, was originally really passive, and therefore properly had the passive aorist inflexions which now seem to us, and perhaps even seemed to the Greeks themselves, quite anomalous. A good instance is βούλεσθαι to wish. In Greek its aorist is invariably ἐβουλήθην. And why? There is every reason to believe that the meaning 'to wish' has been developed out of a passive signification 'to be impelled,' the root being the same as is found in βέλος 'a missile,' and βολή 'a throw.' I do not say that all aorists passive in form, but middle in meaning can be explained in this way, but a few words like ἐβουλήθην, themselves perfectly legitimate, produced by false analogy other forms not so legitimate.

187 The earliest meaning conveyed by the inflexions common to both the middle and passive voices was undoubtedly reflexive. Not only has the passive sense been generated out of the reflexive, but even the reflexive sense itself has in the middle voice taken not a few modifications.

188 The direct reflexive meaning of the middle is very uncommon. It is almost confined to verbs

relating to the toilet: *λούσθαι* to wash oneself; *ἀλείφεισθαι* to anoint oneself; *κείρεσθαι* to cut one's hair. To this class originally belonged *κόπτεσθαι* 'to beat oneself,' the regular Attic verb for 'to mourn' a dead person. With such exceptions, the direct reflexive signification is normally conveyed by the active voice and the reflexive pronouns: *τύπτει ἑαυτόν* he strikes himself; *πληγὰς ἑμαντῶ ἐνέβαλον* I flogged myself; even *αἰτιᾶται ἑαυτόν* 'he blames himself,' and the like.

189 The indirect reflexive meaning is much more common. It marks an action done by a person for his own behoof: *ἐφυλάττοντο τοὺς ληστὰς* they watched the robbers for their own behoof *that is* they were on their guard against; *ὠφελείαν τινὰ ἐπειρώντο ἀπ' αὐτῶν εὐρίσκεσθαι* they tried to find for themselves *that is* to get some assistance from them; *μάρτυρας ἐπορίσατο* he procured for himself witnesses; *σῖτον ἥρουντο* they were taking their food; *γυναικα ἡγάγετο* he took home a wife, he married; *πολὺν χρόνον ἡμύνοντο τοὺς πολεμίους* for a long time they defended themselves against the enemy *literally* they warded off the enemy for themselves; *ἐγὼ τῇ βοῇ ταύτῃ σε τρέφομαι* I will rout you with this cry *literally* turn you for my own behoof. It is this use of the middle which we find in the very common Attic periphrasis of *ποιεῖσθαι* with a substantive in place of a simple verb in the active voice: *ποιώμεθα τὸν πόλεμον* equivalent to *πολεμῶμεν* let us wage the war; *ἐποιήσατο τὸν πλοῦν* equivalent to *ἔπλενσεν* he sailed.

190 Another sense also indirectly reflexive is seen in such middles as *παρέχεσθαι* to furnish from oneself

*that is* from one's own resources: πολλὰς ναῦς παρέσχοντο they furnished many ships. It differs from the active only in laying emphasis upon the fact that the action is done willingly, or else that it is one peculiarly one's own. Other examples are: γνώμην ἀπεφάνετο he gave his opinion; ἀπεκρύψαντο τὸ πρᾶγμα they took care to keep the business dark; ἤρξατο τοῦ λόγου he began his speech. This is on the whole a vanishing use in Greek. The earlier the writer, the more instances are there of it. Indeed in Homer the middle is constantly used when a person does anything with what is his own and with what concerns him. And there are in Attic a few survivals of this in certain set phrases such as τὰ ὅπλα τίθεσθαι to ground arms.<sup>1</sup>

191 We have seen that the active voice may be used with a causative sense: ὁ Ξέρξης διώρυξε τὸν Ἄθων Xerxes had a canal dug through Athos. If in this case Athos had been something over which Xerxes had control in a natural way, the middle διωρύεσθαι might have been used. Such a causative meaning is found with διδάσκεισθαι: ἐδιδάξατο τοὺς υἱοὺς ἵππεύειν he had his sons taught riding. This use is very rare, many of the instances usually given being altogether wrong.<sup>2</sup>

<sup>1</sup> Namely to slip the shield from the left arm and let it rest upon the ground against the leg, and to stick the spear by the στήραξ in the ground, so leaving the hands free. This was of course done at every halt except with the enemy *very* near. Hence it came to mean 'to halt,' 'to take up a position' even for battle, and also 'to surrender,' which was done by grounding arms and throwing up the hands.

<sup>2</sup> Such are the middles δανείζεσθαι 'to borrow' and μισθοῦσθαι 'to hire' as compared with δανείζειν 'to lend' and μισθοῦν 'to let.' As a matter of fact, δανείζειν is simply 'to make anything a δάνος or loan' *that is* 'to lend,' while δανείζεσθαι is 'to receive anything as a δάνος

192 In all these senses we find middle deponents. Thus the direct reflexive meaning is observable in *καθέζεσθαι* to seat oneself; *ἀπολογεῖσθαι* to argue oneself off, to defend oneself.

193 There are also deponents with the indirect reflexive sense described in 189. Some of these are *μηχανᾶσθαι*, *τεχνᾶσθαι* to contrive (for oneself); *κτᾶσθαι* to acquire (for oneself); *μαρτύρεσθαι*<sup>1</sup> to seek a witness or witnesses for oneself; *ἰλάσκεσθαι* to propitiate (for oneself); *οἶεσθαι* to think *literally* to take omens for oneself, to augur (*from οἶς = avis*);<sup>2</sup> *οἰωνίζεσθαι* to take omens (for oneself).

194 The largest class, however, of middle deponents have that modification of meaning described in 190: *ἀκροᾶσθαι* to listen; *θεᾶσθαι* to gaze; *πέτεσθαι* to fly; *ὀρχεῖσθαι* to dance; *ὀλοφύρεσθαι* to lament; *αἰσθάνεσθαι* to perceive; *ἀφικνεῖσθαι* to arrive. A glance at any Greek author will furnish examples by the score.

195 For some reason or another, perhaps from the notion of willing implied in the future tense, the middle inflexions are in many verbs found in the future of all moods, when the rest of the tenses are active in form. Indeed in Attic Greek all verbs which express bodily activity of any sort are middle deponents in the future,

or loan *that is* 'to borrow.' *Μισθοῦν*, on the other hand, is 'to put a *μισθός* or rent upon a thing,' and *μισθοῦσθαι* 'to lay a *μισθός* or rent upon oneself.' These are the only explanations that accord with Greek usage in regard to verbs in *-ίζειν* and *-δεν* formed from substantives.

<sup>1</sup> The meaning of a very large number of Greek verbs will never be properly understood till it is seen that they are substantives which have been given verbal inflexions in precisely the same way as almost any English noun may be converted into a verb: *e.g.* to man, to desk, to pen, to paper, to hand, to finger, to foot, to breast, to nose etc. etc.

<sup>2</sup> An original short *o* is in Latin short *a* when a *v* follows

even if they have the active inflexions in the present, aorist, and perfect: βοᾶν to shout *but* βοήσομαι I shall shout; δάκνειν to bite *but* δηξόμεθα we shall bite. A list of the more important of such verbs is given on pp 150-153 of my *First Greek Grammar*.

196 The principal deponents expressing reciprocal action of one sort or another have already been given in 143-145. We may here add ὥστίζεσθαι to jostle; κοινολογεῖσθαι to commune with; δικαιολογεῖσθαι to dispute at law; ιδιολογεῖσθαι to converse in private; ἐπικηρυκένεσθαι to negotiate by herald; παρακελεύεσθαι to encourage one another.

#### THE PASSIVE VOICE

197 With the exception of the aorist and the tenses derived therefrom the passive inflexions are identical with the middle. It only rarely happens that, by false analogy with such forms as ἐβουλήθην, the aorist passive bears a middle sense. The majority of the aorists in -θην which are assigned in grammars to the middle are undoubtedly true passives. For example, φοβεῖσθαι is generally called a middle deponent, and surprise is expressed that its aorist is ἐφοβήθην rather than ἐφοβησάμην. The fact is, that it is passive, and means 'to be fright-ed.' So with other aorists, such as ὠρμήθην I was set in motion *that is* I started; ἡναντιώθην I was made adverse *that is* I opposed; ὠργίσθην I was angered *that is* I was angry. Daylight is let into a great deal of Greek usage by a proper understanding of this fact.

198 A good many middle deponents have signifi-

cations which naturally call for expression in passive constructions. How is this managed if the inflexions of middle and passive are identical? In the first place, periphrases of the kind already mentioned in 184 are not uncommon, *e.g.* αἰτίαν ἔχειν 'to be blamed' as passive of αἰτιᾶσθαι 'to blame.' In the second place, the special passive terminations of the aorist are always available when circumstances admit of that tense or any of its moods being used, *e.g.* αἰρεῖσθαι to choose, εἰλόμην I chose, ἡρέθην I was chosen, βιάζεσθαι to force, ἐβιασάμην I forced, ἐβιάσθην I was forced. Further, we do get now and then precisely the same forms used both in a middle (*that is* an active) sense and in a passive, *e.g.* αἰρεῖται he chooses *or* he is chosen. But this is naturally far from common.

199 Of the common periphrasis with ποιεῖσθαι, mentioned in 189, the passive is made by γίγνεσθαι: ἀναγωγὴν ποιοῦμεθα we set sail *that is* ἀναγόμεθα, *but* ἡ ἀναγωγή γίγνεται sail is made; τὴν πρόφασιν ποιεῖσθε you make your excuse *that is* προφασίζεσθε, *but* ἡ πρόφασις γίγνεται your excuse is made.

200 In the construction of the passive voice there is much more freedom than in Latin. In Latin an awkward impersonal construction is employed in the passive, if the sense of the active verb is defined by other than the accusative case. Thus, invidet mihi 'he envies me,' invidetur mihi 'I am envied.' But in Greek this is not so: οὐκ ἀμελεῖ τῶν νοσούντων he does not neglect the sick, οἱ ἡμελημένοι ἄνθρωποι ἀπέθανον men who were neglected died; κατεγέλασας τοῦ Κλέωνος you laughed at Cleon, κατεγελάσθης ὑπὸ Κλέωνος you were laughed at by Cleon; πιστεύετε τοῖς

πλουσίοις you believe the rich, πένης λέγων τᾶληθές οὐ πιστεύεται a poor man when he speaks the truth is not believed; ἐπεβούλευσαν τῷ δήμῳ they plotted against the democracy, ὁ δῆμος ἐπεβουλεύθη ὑπ' αὐτῶν the democracy was plotted against by them.

201 Even such verbs as are followed by an accusative of their direct object and a dative of their indirect, such as ἐπιτρέπειν τί τινι 'to entrust a thing to a person,' and ἐπιτάττειν τί τινι 'to enjoin a thing upon a person,' retain when turned passively their object accusative while the object dative becomes subject nominative; ἐπέτρεψα ἱατρῷ τὸν νοσοῦντα I entrusted the sick man to a physician, ἱατρὸς ἐπετράπη τὸν νοσοῦντα a physician was entrusted with the sick man; τοῖς Βοιωτοῖς ἵππον προσέταξαν they enjoined the Boeotians to supply cavalry, οἱ Βοιωτοὶ ἵππον προσετάχθησαν the Boeotians were ordered to supply cavalry.

202 Impersonal passives such as abound in Latin, curritur, ambulatur, pugnatur and the like, are not known in Greek except in the perfect and tenses derived therefrom: παρεσκεύασται all is prepared; παρεσκεύαστο all was prepared; βεβοήθηταί μοι τῷ τεθνεῶτι my aid has been given to the dead; ἐτετιμώρητο τῷ Λεωνίδῃ vengeance was exacted for Leonidas.

## CHAPTER VI.—THE TENSES OF THE VERB

203 The English word tense, like so many others used in schools, is a corruption of the Latin *tempus*, which is merely a translation of the Greek name *χρόνος*. It will be a great help in understanding the significance of the tenses if we keep in mind that tense means time.

### MEANING OF THE TENSES OF THE INDICATIVE MOOD

204 There are seven tenses of the indicative—the present, the imperfect, the future, the aorist, the perfect, the pluperfect, and the future perfect. In the first place these tenses each express a definite idea of time. They mark, so to say, that regarded from the point of view of the speaker, the action denoted by them is present, past, or future: *λύω* and *λέλυκα* mark an action in present time; *λύσω* and *λέλυκώς ἔσομαι* in future time; *ἔλυον*, *ἔλυσα*, and *ἐλελύκη* in past time.

205 But with most of the tenses this is not all that they denote. It is all that is denoted by the future and the aorist. These tenses express no more

in regard to an action than the bare idea of time past and time future. *ἔλυσεν* he loosed, *λύσει* he will loose. It is *not* all that is denoted by the present, the imperfect, the perfect, the pluperfect, and the future perfect. These tenses all convey a further notion than the bare notion of time. They describe an action at some point in its development. Thus *λύω* implies that the action described by the verb is in progress, and *ἔλουν* that it was in progress; while *λέλυκα*, *ἐλελύκη*, and *λελυκὼς ἔσομαι* represent the action as already passed into a state or condition in present, past, or future time. We can bring out more or less these meanings in English by unidiomatic periphrases such as, I am loosing, *λύω*; I was loosing *ἔλουν*; I have done loosing, *λέλυκα*; I had done loosing, *ἐλελύκη*; I shall have done loosing, *λελυκὼς ἔσομαι*; but the English verb really presents the notion of time from a different point of view<sup>1</sup> altogether.

206 It sometimes happens that the future and the aorist pass into the class of tenses which tell us more concerning any action than that it simply happened, and, on the other hand, that the present lays aside some part of its ordinary significance. These points will be discussed under the heading of each tense. But to

<sup>1</sup> It would be a singularly interesting study to inquire how far the natural idioms of English have been modified by the circumstance that Latin and Greek have been the principal instruments of education. To any who loves idiom, it is painful to have to listen to the traditional mode of turning Latin or Greek into English, a specimen of which is in the hands of all in the revisers' translation of the New Testament. Schoolmasters would seem to have invented an English of their own in fruitless attempts to give the precise significance of Latin or Greek tenses. Hence in ordinary English diction all such monstrosities as 'having gone to Greece' instead of 'going to Greece,' 'he is walking' instead of 'he walks,' and 'he is being interviewed' and the like

speak generally, the facts are as they are represented in the accompanying table.

PRESENT	PAST	FUTURE
EXPRESSING THE PURE VERBAL NOTION		
	<i>aorist</i>	<i>future</i>
	ἀπέθανεν	ἀποθανεῖται
	ἔλυσεν	λύσει
EXPRESSING MORE THAN THE PURE VERBAL NOTION		
A the action is represented in its duration		
<i>present</i>	<i>imperfect</i>	
ὑποθνήσκει	ὑπέθνησκεν	
λύει	ἔλυνεν	
B the action is represented in its results		
<i>perfect</i>	<i>pluperfect</i>	<i>future perfect</i>
τέθνηκεν	ἔτεθνήκειν	τεθνήξαι
λέλυκεν	ἔλελύκειν	λελυκὺς ἔσται

### *The future and the aorist*

207 The future indicative denotes no more than that something or another will happen at some moment in the future: ἀποθανεῖται he will die; λύσει he will loose; βασιλεύσει he will reign-as-king.

The aorist indicative denotes no more than that something or another once happened at some moment in the past: ἀπέθανεν he died; ἔλυσεν he loosed;

ἐβασίλευσεν he reigned. Now and then the Greek aorist indicative must be translated by the English synthetic past with 'have.' This especially happens with certain adverbs of time, namely, ἤδη already; πολλάκις often; οὔποτε never; οὔπω not yet; οὐδέπω not even yet; οὐδεπώποτε never yet: πολλάκις ἐθαύμασα I have often wondered; οὔπω εἶδον I have not yet seen.

208 Such is the ordinary meaning of future and aorist. Both tenses, however, sometimes mark more than this pure notion of the time of an *event*. They mark a point in the development of an *action*. This is seen in such futures as βασιλεύσει when the context requires us to translate it 'he will become king': ταῦτα πράξας ὁ Κῦρος βασιλεύσει this done, Cyrus will gain the kingdom, will *become* king. Similarly the aorist may have the meaning of 'he became so and so,' 'he began to do so and so': ταῦτα πράξας ὁ Κῦρος ἐβασίλευσεν by doing this, Cyrus gained the kingdom, *became* king. So ἐθάρρησεν he *took* heart; ἐνόησεν he *fell* ill; ἠράσθη he *fell* in love; ἐγέλασεν he *burst out* laughing.

209 A periphrastic future formed of the verb μέλειν 'to be likely' and the infinitive of the present or the future (never of the aorist), is by no means uncommon: μέλλουσι ποιεῖν, μέλλουσι ποιήσκειν they are about to do; ἔμελλε προσβάλλειν, ἔμελλε προσβαλεῖν τῇ Ποτειδαίᾳ he was going to attack Potidaea.

We may also regard perhaps as periphrases of the aorist such expressions as ἐγένετο βασιλεύς he became king.

*Tenses formed from the present stem*

210 The present and imperfect indicative resemble one another in the mode in which they represent an action, the one in present, the other in past time. The present represents an action as going on in the present, the imperfect, as going on in the past.

Two modifications of this simple sense are possible.

- 1) an action going on may be regarded as an effort that perhaps will not succeed. Thus we have the present *πείθω* with the meaning 'I try to persuade,' *ἔπειθον* 'I tried to persuade': *πείθει ἐμὲ ἀδικῆσαι* he urges me to do wrong; *ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν* everybody urged him to undertake the command.
- 2) an action going on may be regarded as for the time being completed. Thus, *φεύγω* I am an exile; *ἔφευγον* I was an exile; *νικῶ* I am victorious; *ἐνίκων* I was victorious.

Two instances particularly noteworthy are *ἤκω* I am come, *ἦκον* I was come; and *οἶχομαι* I am gone, *ᾤχόμην* I was gone.

211 The present is often used to denote an event in past time, not an action in the present. Because this happens in narrative only, the present so used is spoken of as the historical present. In such cases, it no longer marks an action as going on, but simply as happening once for all. It is graphic or picturesque in so far as it puts a thing before the eyes of the reader: *αἱ δὲ τριάκοντα νῆες ἀφικνοῦνται εἰς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι Ποτεídaian* but the thirty ships come to the quarter of Thrace and

surprise Potidaea; οἱ Ἀθηναῖοι τοὺς πρώτους φύλακας οἷς ἐπέδραμον εὐθὺς διαφθείρουσι the Athenians at once kill the first sentinels whom they ran up against.

212 A graphic effect not unlike this is produced by the employment in narration of the imperfect instead of the normal narrative tense, the aorist. It is as though narrative gave place to description: τῇ δ' ὑπεραία οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε but on the morrow the presidents summoned the senate, and you proceeded to the assembly of the people. We seem to see the presidents actually giving the order to the messengers to summon the senators, and we have before our very eyes the crowds of citizens flocking to the Pnyx. The aorist could not have given us this picture.

It must be carefully noted, however, that these two ways of enlivening narrative, the historical present and the descriptive imperfect, are produced in totally different ways. The imperfect does not travel outside its ordinary denotation, that is, it still marks the action as a process. The present, on the contrary, leaves its proper sphere, and actually denotes an action as a point in time just like the aorist.

### *Tenses formed from the perfect stem*

213 The perfect, the pluperfect, and the future perfect denote that such and such an action is so completed that its results are apparent: τέθνηκεν he is dead; ἔτεθνήκειν he was dead; τεθνήξει he shall have passed away. Τέθνηκεν, ἔτεθνήκειν, and τεθνήξει

all alike represent the process of τὸ ἀποθνήσκειν as ended in the past, but τέθνηκεν represents the results as being apparent in the present, ἐτεθνήκειν as having been apparent in the past, and τεθνήξει as about to be apparent in the future.

214 This peculiarity of meaning explains why so many perfects in Greek must be rendered by the English present—τέθνηκεν he is dead; ἔστηκεν he stands; κέκραγεν he shouts; κέχληνεν he yawns, σέσηπεν it grins; σεσίγηκεν he is silent.<sup>1</sup> Indeed, not a few of such verbs have no present.

#### MEANING OF THE TENSES OF THE SUBJUNCTIVE, THE OPTATIVE, THE IMPERATIVE, AND THE INFINITIVE MOODS

215 We saw above that all the tenses of the indicative mark the notion of time, but that some of them, and in certain cases all of them, mark more than this, namely at what point in its development the verbal action is to be presented to us, whether at its beginning, in its duration, or in its results in present, future, or past time. Now the other moods (excepting the participle) just so far differ from the indicative, that it is this second or subsidiary notion alone which they mark, and not true time at all. Not one of the tenses of any mood save the indicative can *in itself* indicate whether the action which it denotes took place in present, past, or future time.<sup>2</sup> Thus

<sup>1</sup> Many of such perfects were treated as middle perfects by grammarians, quite erroneously of course, but still with some reason, seeing that the corresponding future in many cases was middle in form, the verb expressing some exertion of the physical powers.

<sup>2</sup> As it happens there are no moods of the future in use except those which are, as will be shown, exceptions to this general statement.

*ἀποθανεῖν* means 'to die' the verbal notion pure and simple; *βασιλεύσαι* 'to begin to reign'; *ἀποθνήσκειν* 'to be on one's deathbed'; *βασιλεύειν* 'to govern as a king'; *τεθνηκέναι* 'to be dead'; *λελυκέναι* 'to have done loosing.' But not a hint is given by the tense of any of these infinitives whether the thing they denote took place in the present, the past, or the future.

216 There are two exceptions to the truth of this general statement.

- 1) In indirect discourse the tenses of the optative and of the infinitive do mark past, present, or future time, not indeed absolutely, but with reference to the time of some other verb on which such optative or infinitive is dependent. Thus, in representing in Greek the English sentence 'he said that the woman was dying,' whether we say *ἔλεξεν ὅτι ἡ γυνὴ ἀποθνήσκει* or *ἔλεξε τὴν γυναῖκα ἀποθνήσκειν*, the optative *ἀποθνήσκει* and the infinitive *ἀποθνήσκειν* alike mark present time, but only in reference to the time at which the statement *ἡ γυνὴ ἀποθνήσκει* was actually made by the subject of *ἔλεξε*. Similarly, with the same limitation, we find the aorist optative or infinitive marking past time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοι* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖν* 'he said that the woman died,' and the future optative and infinitive marking future time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοιτο* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖσθαι* 'he said that the woman would die.'

- 2) The aorist infinitive with its subject in the accusative and preceded by the neuter article has a past sense (precisely that of the aorist indicative) when the intention is to represent the action as a fact the occurrence of which is affirmed, and not as a mere conception of the mind: τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκία μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν that not even one of the towns was taken by siege is the strongest proof that the Phocians so suffered because they were talked over by these men.

217 It ought to be remembered that it must have been often necessary to convey in indirect discourse the notion of time represented in direct discourse by such a sentence as ἡ γυνὴ τότε ἀπέθνησκειν the woman was at that time on her deathbed. For this purpose the optative or the infinitive of the present was normally used, a circumstance which shows plainly that the moods of the present, as we call them, belong indifferently to the present and the imperfect: ἐνόμισεν ἀποθνήσκειν τότε τὴν γυναῖκα or ἐνόμισεν ὅτι ἡ γυνὴ τότε ἀποθνήσκει he believed that the woman was at that time on her deathbed.

#### MEANING OF THE TENSES OF THE PARTICIPLE

218 Unlike the tenses of the subjunctive, optative, imperative, and infinitive, the tenses of the participle really mark time. According as a participle, in grammatical agreement with the subject of a proposition, is

present, future, or aorist, it expresses that the action denoted by it, is simultaneous with, anterior to, or posterior to the time of the main proposition, whatever that time may be. Any one of the forms λύων, λύσων, or λύσας may be used in speaking of a situation which, to speak *absolutely*, is past, present, or future, according as the principal verb is past, present, or future; but, on the other hand, according as the participle is past, present, or future, it completely changes the *relation* of time which exists between the action represented by it and the action represented by the principal clause. Thus λύων τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *in* loosing the horse, he strikes, will strike, struck it; λύσας τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *on* loosing the horse, he strikes, will strike, struck it; λύσων τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *before* loosing the horse, he strikes, will strike, struck it.

219 The present participle may in certain contexts denote an action anterior to that of the principal verb: ἐπίστασθε Κόνωνα μὲν ἄρχοντα Νικόφημον δὲ ποιοῦντα ὃ τι ἐκεῖνος προστάττοι Conon, you know, used to give the orders and Nicophemus but did what Conon told him.

220 The use of the aorist participle to denote an action anterior to that of the principal verb is a sense acquired by it, and cannot be explained as other than a convention sanctioned by its utility. Still, there are no exceptions of any sort to this convention, such exceptions as are commonly recorded being no exceptions. Thus, in εὖ γ' ἐποίησας ἀναμνήσας 'you did well to remind me'; τόδε μοι χάρισαι ἀποκρινάμενος

'do me the favour of answering' the aorist participle undoubtedly has its ordinary conventional sense. A person cannot be said to have done well until the action is over which admits of praise, nor can a person be said to have done a favour until the action regarded as a favour is past.

221 I have reserved the participle of the perfect for special mention, because it is so important that it should not be confused with the aorist. Like the participles of the other tenses, it takes its time from the main verb of the sentence, but, still retaining its own specific meaning, denotes an action in its results, whether these results are spoken of as existing in present, past, or future time: *οἱ δ' ἄνδρες καταπεφευγότες ἄθροοι πρὸς μετέωρόν τι ξυνέβησαν* but when they were on the hill to which they had one and all fled for safety, the men came to terms; *Ἰστιάδος ἀπέδρα βασιλέα Δαρεῖον ἐξηπατηκώς* Histiaeus made off, now that he was in the position of a man who had deceived King Darius. These clumsy sentences show plainly of themselves how foreign to English idiom is the peculiar signification of the Greek perfect.

## CHAPTER VII.—THE MOODS OF THE VERB IN INDEPENDENT PROPOSITIONS

222 Independent propositions fall naturally into two classes :—

- 1) affirmative propositions (negated by οὐ).
- 2) expressions of a wish (negated by μή).

### AFFIRMATIVE PROPOSITIONS

223 Affirmative propositions and the corresponding interrogative propositions are expressed sometimes by the indicative, sometimes by the optative with ἄν, and sometimes by the indicative with ἄν.

Given the differences of tense-meaning already described, the Greek indicative without ἄν ordinarily answers to the English indicative. It is the mood in which most simple statements of one kind or another are made: ὁ νεανίας θεῖ the young man runs; οὐκ ἴστε you do not know; ἀπέστη ἡ Μένδη Mende revolted; ἀποφεύξονται they will escape; εἰ καλῶς ἔχει, χαίρω if it is well, I am glad.

224 The optative with ἄν as forming part of a conditional sentence, though properly belonging here, had better be reserved until it may be explained

together with its protasis when we come to discuss conditional sentences as such.

There is one use, however, of the optative with *ἄν* which may be conveniently discussed here. The optative of the present or aorist tense may be employed without any definite condition either expressed or implied, simply to give a less absolute tone to any affirmation relating to the present or the future: *ἡδέως ἂν ἔγωγ' ἐροίμην Λεπτίνην· τίς αὐτῇ ἡ ἀτέλεια ἐστίν;* I should like to ask Leptines What is this exemption from taxes? *οὐκ ἂν λέγοις ὅτι μαίνεται* you would not say that he is mad; *βουλοίμην ἂν τοῦτο οὕτως γενέσθαι* I should like this to fall out so.

225 As I reserved the discussion of the optative with *ἄν* in the principal clause of a conditional sentence, so I shall reserve also the consideration of the indicative with *ἄν* in similar clauses, until I can explain it in its relation to its dependent clause.

But there is a construction of *ἄν* with the aorist or imperfect indicative, which may readily be comprehended here, namely its employment with the one or the other of these tenses to convey the notion of a customary occurrence: *ἔφασκε πρὸς αὐτὸν ἂν τάδε* he would thus speak to himself; *ἀνερριχᾷτ' ἂν εἰς τὸν οὐρανόν* he used to clamber up to heaven; *πολλάκις ἡκούσαμεν ἂν τι κακῶς βουλευσαμένους μέγα πρᾶγμα* we used often to hear that they had decided an important matter in a wrong way.

#### EXPRESSIONS OF A WISH

226 A man may express his wish or intention to

do them a service nor you honouring your benefactors ;  
*εἰ γὰρ ἔλθοι* oh that he would come.

231 On the other hand, when the wish, being concerned with the present or the past, can no longer be realized, it is expressed in the imperfect or aorist indicative always preceded by *εἴθε* or *εἰ γάρ*. The imperfect refers to present time and the aorist to past time : *εἴθε παρῆσθα* would that you were here (now) ; *εἴθε ἀπέθανες* would that you had died (then) ; *εἰ γὰρ μὴ ἀπέθανες* would that you had not died (then) ; *εἴθ' ἐξεκόπη πρότερον τὸν ὀφθαλμὸν λίθῳ* would that his eye had been knocked out with a stone sooner.

232 There is an alternative mode of expressing a wish of this kind—that cannot be realized—namely by *ὄφελον*, *ὄφελες*, *ὄφελεν* etc., *μὴ ὄφελον*, *ὄφελες* etc. followed by the present infinitive if the wish is concerned with the present ; by the aorist infinitive, if with the past. This form may also be introduced by *εἴθε* or *εἰ γάρ* : *εἴθ' ὄφελες ζῆν* or *ὄφελες ζῆν* would that you were alive (now) ; *εἴθ' ὄφελες ἀποθανεῖν* or *ὄφελες ἀποθανεῖν* would that you had died (then) ; *μὴ ὄφελες ἀποθανεῖν* would that you had not died ; *εἰ γὰρ ὄφελον ἀπολέσθαι* would that they had perished.

233 The meaning of course of *εἴθε ζῶης*, *εἴθ' ἔξης*, *εἴθ' ἀπέθανες*, and of *εἰ γὰρ ζῶης* etc. was originally 'if (only) you were to live,' 'if (only) you were alive,' 'if (only) you had died,' each expression being, as we shall see, the protasis of a conditional sentence with suppressed apodosis. Similarly, *ὄφελον* being second aorist of *ὀφείλειν* 'to owe,' an expression like *ὄφελες ζῆν* originally signified 'you ought to be alive (now).'

## CHAPTER VIII.—THE MOODS OF THE VERB IN DEPENDENT PROPOSITIONS

234 Dependent propositions fall into ten classes, some of them retaining the form of independent propositions, others having special forms of their own.

### A. PROPOSITIONS INTRODUCED BY *ὅτι* COMPLETING THE SENSE OF VERBS OF SAYING, LEARNING, KNOWING, THINKING

235 This class includes almost all verbs with the general notion of saying except *φάναι* and *φάσκειν* (which are construed with the accusative and infinitive as *λέγειν* also may be). After such verbs *ὅτι* corresponds to the English 'that'.<sup>1</sup> The propositions which it introduces complete the sense of the principal verb much in the same way as it might be completed by a substantive in the accusative case: *ἀγγέλλει ὅτι ἤκουσιν οἱ ἄνδρες* he announces that the men are

<sup>1</sup> An alternative for *ὅτι* is *ὥς*. It is far less often used, and has a slightly different meaning. Originally the relative adverb 'how,' it retained much of this force in its new function: *εἶπέ μοι ὥς ἔγραψεν* he told me how he wrote.

come; *ἀνέκραγεν ὅτι οἱ πολέμιοι προσέρχονται* he cried aloud that the enemy were approaching.

236 In any such case the *ὅτι* clause may retain the mood in which it would have been expressed if it had been an independent proposition, no change being made, unless such change in the person of the verb as is necessary: *λέγει ὅτι γράφει* he says that he is writing *that is* he says *γράφω*; *λέγει ὅτι ἔγραφεν* he says that he was writing (at the time) *that is* he says *ἔγραφον*; *λέγει ὅτι γράψει* he says that he will write *that is* he says *γράψω*; *λέγει ὅτι ἔγραψεν* he says that he wrote *that is* he says *ἔγραψα*; *λέγει ὅτι γέγραφεν* he says that he is done writing *that is* he says *γέγραφα*; *λέγει ὅτι ἐγγράφειν* he says that he was done writing (at the time) *that is* he says *ἐγγράφη*. The *ὅτι* clause will remain quite unaffected if in any of these examples we substitute *εἶπεν* or *ἔλεξεν* for *λέγει*: *εἶπεν ὅτι γράφει* he said that he was writing *that is* he said *γράφω*; *εἶπεν ὅτι ἔγραφον* he said that he was writing (at the time) *that is* he said *ἔγραφον*; and so on.

237 But in the latter case, that is, if the principal verb is a past tense, or its equivalent the historical present, there is an alternative form for the *ὅτι* clause. The indicative<sup>1</sup> may be replaced by the optative of the same tense<sup>2</sup> as that indicative: *εἶπεν ὅτι γράφοι* he said that he was writing; *εἶπεν ὅτι γράφειεν* he

<sup>1</sup> But no other mood if in the corresponding independent proposition such were required.

<sup>2</sup> Except that the present optative is used as the optative also of the imperfect, and the perfect optative as the optative also of the pluperfect: *εἶπεν ὅτι γράφοι* he said that he was writing (at the time) *that is* he said *ἔγραφον*.

said that he wrote. The two constructions may even be combined in the same sentence: οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη these men said that Cyrus indeed was dead, but that Ariaeus being escaped was at the halting place.

238 We saw that φάναι and φάσκειν did not follow this construction, and there are a few verbs like them, but far the greater number of verbs with the general notion of saying have their meaning completed in this way:—βοᾶν to cry, κεκραγῆναι to cry aloud, ἀποκρίνεσθαι to answer, δηλοῦν to make plain, φράζειν to explain, ἀπολογεῖσθαι to say in defence, διδάσκειν to instruct, κηρύττειν to proclaim, γράφειν to write, ἀγγέλλειν to report, πέμπειν ἄγγελον to send a message, διαβάλλειν to calumniate etc etc.

239 Further, the large class of verbs which serve as sort of informal passives to verbs of saying and have the general notion of 'to be told' are so construed. Some of the more common members of this class are:—ἀκούειν to hear, αἰσθάνεσθαι to perceive, πυνθάνεσθαι to learn, μανθάνειν to learn, γιγνώσκειν to get to know: ἤκουσεν ὅτι ἡ μήτηρ τέθνηκεν or τεθνηκοίη he heard that his mother was dead; ἐπύθετο ὅτι οἱ Λακεδαιμόνιοι μέλλουσιν or μέλλοιεν εἰς τὴν χώραν εἰσβαλεῖν he was informed that the Lacedaemonians meant to invade the country.

240 In many of their uses even verbs of knowing may also be regarded as informal passives of verbs of saying. At least they can often be best translated by 'to be told.' They also follow the analogy of verbs of saying: ἦδεν οὐδεὶς ὅποι στρατεύουσιν or στρα-

τεύοιεν nobody had been told where they were marching to; οὐκ ἠπίσταντο ὅτι οἱ πολῖται ἐνδώσουσιν or ἐνδώσοιεν they did not know that their countrymen would yield; ᾗσαν ὅτι εἰσπλέουσιν or εἰσπλέοιεν οἱ πολέμιοι εἰς τὸν λιμένα they had been told that the enemy were sailing into the harbour; ἔμαθεν ὅτι μεμάχηνται or μεμαχημένοι εἶεν he was told that they had fought.

241 Here also we sometimes find the alternative constructions side by side in the same sentence: γνοὺς δὲ ὁ βασιλεὺς ὅτι ἔσοιτο περὶ τῆς καθόδου λόγος καὶ ὅτι οἱ Ἀθηναῖοι ἐνδέξονται αὐτήν κ.τ.λ. but the king learning that there would be talk about the return of the exile and that the Athenians will approve it etc.; οὐδένα ἐβούλετο εἰδέναι ὅτι τὸν τοῦ Κλέωνος υἱὸν ἐποιεῖτο οὐδ' ὅτι διαθήκας καταλίποι he wished nobody to know that he (once) adopted Cleon's son or even that he left a will.

242 Verbs of thinking range in construction with verbs of saying, that is, have their sense completed by a proposition introduced by ὅτι, either identical with an independent proposition, or else, when the principal verb is past, converting at choice its own verb into the optative: νομίζει ὅτι ἀνὴρ ἔκει he thinks that the man is come; ἐνόμισεν ὅτι ἀνὴρ ἔκει or ἔκοι he thought that the man was come; ὑπενοεῖτε ὅτι ταῦτα λέγουσιν or λέγοιεν διὰ φθόνον you thought in your hearts that they said this out of envy; ἡγήσαντο ὅτι διαβαίνειν δεήσει or δεήσει τὸν ποταμόν they thought that it would be necessary to cross the river.

243 Just as φάναι and φάσκειν are exceptions to the normal use of verbs of saying, so οἶσθαι is an

exception, to that of verbs of thinking. It cannot have any other construction than the accusative and infinitive. Most of the other verbs partly follow its analogy and have very often an alternative construction with the infinitive.

244 Verbs of knowing are inclined in Greek idiom to take for their own object what by English idiom is the subject of the dependent proposition. In the English New Testament we once or twice get a literal translation of such a construction, as for instance 'I know thee who thou art'; but English idiom does not really sanction such a rendering. This mode of expression is, however, very common in Greek: *Κῦρος ᾔδει τὸν βασιλέα ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος* Cyrus knew that the king kept the middle of the Persian army; *πὼς οἶσθα Φιλοκτήμον' ὅτι οὔτε διέθετο οὔτε ὑὸν Χαιρέστρατον ἐποιήσατο;* how do you know that Philoctemon neither made a will nor adopted Chaerestratus as his son? *καὶ γὰρ ἐμὲ οὐκ ἠγνόησαν ὅτι ἦν ἐξ ἐκείνης αὐτῷ γεγονώς* for they were not ignorant that I was his son by her.

With verbs of saying or thinking the same sort of thing occurs except that in this case the word is brought into relation with the principal verb by means of a preposition: *περὶ τῶν Θρακῶν ἐπύθετο ὅτι πλησιάζουσιν* he was told that the Thracians were drawing near.

245 Poetical usage sanctions the substitution of *οὐνεκα* and *ὁθούνεκα* for *ὅτι*, and of *ὅπως* for *ὥς* in the constructions just described: *ἴσθι τοῦτο*

πρῶτον οὖνεκα Ἑλληνές ἐσμεν  
 first be assured of this, that  
 we are Greeks; οἶδ' ὁθούνεχ'  
 ἵξεται I know that he will  
 come; ἐγὼ δ' ἐρῶ σοι δεινὸν  
 οὐδὲν οὐθ' ὅπως φυγὰς πα-  
 τρώας ἐξελέλασαι χθονός but  
 I will tell thee nothing painful  
 nor how thou art driven forth  
 from thy land.

### B. DEPENDENT INTERROGATIVE PROPOSITIONS

246 Dependent interrogative propositions, if they are simple, are introduced by indirect interrogative pronouns or adverbs such as *ὅστις*, *ὅποιος*, *ὅπόσος*, *ὅπου*, *ὅποι* or by interrogative particles such as *εἰ*; if they are double, by *εἰ* followed by *ἢ*, by *πότερον* followed by *ἢ*, or by *εἴτε* followed by *εἴτε*.

247 All such propositions may retain the moods of direct interrogative propositions: *τίς ἐστίν*; who is it? *ἐρωτᾷ οἷ ἤρετο ὅστις ἐστίν* he asks who it is *οἷ* he asked who it was; *πόθεν ἦλθον*; where did they come from? *ἐρωτᾷ οἷ ἤρετο ὅπόθεν ἦλθον* he asks *οἷ* he asked where they came from. *ποῖ τράπωμαι*; where am I to turn to? *οὐκ οἶδεν οἷ οὐκ ᾔδειν ὅποι τράπηται* he does not *οἷ* he did not know where to turn to. *πότερον ἐγὼ εἶμι ἢ σύ*; whether shall I go or you? *ἤρετο πότερον αὐτὸς εἰσιν ἢ σύ* he asked whether he himself or you should go.

248 If the principal verb is in the past or if it is the historical present, there is an alternative form for

indirect propositions of this sort. They may have their verb in the optative, if the tense is not changed: ἤρετο ὅστις εἴη he asked who he was; οὐκ ᾔδειν ὅποι τράποιτο he did not know where to turn to; ἤρετο πότερον αὐτὸς ἴοι ἢ σύ he asked whether he himself or you should go.

249 The negative in indirect interrogative propositions is the same as in the corresponding direct propositions. In questions which would be introduced by μή, ἄρα μή, or μὴν if put directly, μή is retained in the indirect form. So the deliberative subjunctive or its equivalent optative have μή. In all other cases we have οὐ: ἤρετο εἰ οὐκ αἰσχυνεται, or αἰσχύνοιτο he asked if he was not ashamed; ἐρωτῶσι πότερον δέδρακεν ἢ οὐ they ask whether he has done it or not; σκόπει εἰ ἔτι οὕτως ἔχει ἢ οὐ consider whether it is so still or no; οὐκ ᾔσαν πότερον παρενθώσω ἢ μή they did not know whether they were to march or no.

250 When such a thing can be done, it is idiomatic to express the subject of the dependent proposition rather as the object of the principal verb: τοὺς νόμους σκοπῶμεν ὅ τι διδάσκουσιν let us consider what the laws lay down. So also ἠπόρει περὶ τῆς ὁδοῦ ὅποι φέρει he was in doubt where the road led to.

251 From interrogative sentences we must very carefully distinguish such as are introduced by the relatives ὅς, οἷος, ὅσος, ὥς, and the like: ὁρῶ οἷοί εἰσιν I see the manner of men that they are; τὴν ἐπιχείρησιν ᾧ τρόπῳ διανοοῦμαι ποιέσθαι διδάξω I will explain the manner in which I intend to make the attempt.

- 252 In poetry we may have ἥ  
 . . . ἥ for πότερον . . . ἥ:  
 ἐλοῦ γὰρ ἥ πόνων τὰ λοιπά  
 σοι φράσω σαφηνῶς ἥ τὸν  
 ἐκλύσονται ἐμέ for choose  
 whether I must tell thee truly  
 the rest of thy toils or the  
 name of him who will deliver  
 me.

## C. CAUSAL PROPOSITIONS

253 Causal propositions are such as express a cause or reason and are introduced by ὅτι because; ὥς as; ὅτε when; ἐπεὶ, ἐπειδὴ, since. They take the indicative in whatever tense the principal verb is: ἐλοιδορουν με ὅτι Σωκράτει συνῆν they reviled me because I kept company with Socrates; μετεμέλοντο οἱ Ἀθηναῖοι ὅτι οὐ συνέβησαν τοῖς Λακεδαιμονίοις the Athenians repented because they had not made terms with the Lacedaemonians; ἐπειδὴ οἱ πολέμιοι οὐκ ἀνήγοντο, εἰσέπλευσαν οἱ Ἀθηναῖοι εἰς τὸν λιμένα when the enemy did not stand out to sea, the Athenians sailed into the harbour; ἐθαύμαζον ὅτι οὐχ οἶός τ' ἦ εὔρεῖν I was surprised that I was unable to find him.

254 After a past tense in the principal proposition the optative is used in the causal proposition when in English we can throw in parenthetically some such phrase as 'he said,' 'he thought,' 'they said,' 'they thought': τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι they made Pericles out a coward because though general he did not, they thought, lead them out against (the enemy).

## J. CONSECUTIVE PROPOSITIONS

255 Consecutive propositions are such as are introduced by *ὥστε* so that. There are two constructions of *ὥστε*. When it may be translated by the English 'and so' (*καὶ ὥς*), the form of the proposition is the same as if it were independent: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον* Tissaphernes had not come, and so the Greeks continued anxious; *οὔτοι δὲ πολῖται γιγνόμενοι μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν, ὥστε καὶ εἰς Ἰωνίαν ὕστερον ὥς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας ἐξέπεμψαν* but these men becoming citizens of Athens made the city still larger in population, and so they afterwards sent out colonies even to Ionia, as Attica, they thought, was not big enough for them. This may be the case even when a *οὕτω, τοιούτος*, or the like precedes: *οὕτω σκαιὸς εἰ ὥστ' οὐ δύνασαι λογίσασθαι* you are so stupid that you cannot make out etc.; *οἱ δ' εἰς τοσοῦτον ὕβρεως ἦλθον ὥστ' ἔπεισαν ὑμᾶς ἐλάνειν αὐτὸν ἐξ Ἑλλάδος* they came to be so lost to reason that they persuaded you to drive him out of Greece. But in many even of such sentences we may still translate 'you are stupid as I say, and so you cannot make out,' 'they came to be as much lost to reason as I tell you, and so they persuaded you to drive him out of Greece.'

256 On the other hand, it is far more common to have *ὥστε* introducing an infinitive clause. In that case the verb is negated by *μή* and not by *οὐ*.<sup>1</sup> The

<sup>1</sup> The *οὐ*, however, is preserved when the infinitive is due only to the sentence being in indirect discourse. Thus *γραμματῶν ἀπειροὶ εἰσιν ὥστε οὐκ ἴσασιν* 'they are ignorant of letters and so do not know,' becomes *τούτους φάσκει ἀπείρους εἶναι γραμμάτων ὥστε οὐκ εἰδέναι* in indirect discourse.

construction with the infinitive is the normal one when the consequence is represented as a result of the activity denoted by the verb of the principal proposition or as a possibility arising from that activity: *πάντα ποιοῦσιν ὥστε δίκην μὴ διδόναι* they do all they can to escape punishment; *οἱ ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥστε ἐξικνεῖσθαι τῶν σφενδονητῶν* the javelin-men threw the javelins too short a distance to hit the slingers; *τοιαῦτα ἔπασχεν ὥσθ' ἡμᾶς μηδεμίαν ἡμέραν ἀδακρύτους διαγαγείν* he used to suffer so much that we did not get through even one day without weeping.

257 When *τοιούτος* or *τοσοῦτος* is expressed or implied in the principal proposition, we may replace *ὥστε* by *οἷος* or *ὅσος* in the same case as its correlative, and like *ὥστε* followed by the infinitive: *τοιούτος ἦν οἷος μὴ βούλεσθαι ἀποκτείνειν πολλοὺς τῶν πολιτῶν* he was not the sort of man to be willing to put to death many of his countrymen; *ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον* there was as much of the night left as would suffice for them to get across the plain in the dark.

258 From the use of *ὥστε* and the infinitive to mark the outcome of an action, it acquires the sense of 'on condition that': *πολλὰ ἂν χρήματα ἔδωκεν ὥστ' ἔχειν τὸν ἀγρόν* he would have given much money so as to keep the farm *that is* on condition that he kept the farm; *ἐξὸν τοῖς ἡμετέροις προγόνοις τῶν λοιπῶν Ἑλλήνων ἄρχειν ὥστε αὐτοὺς ὑπακούειν βασιλεῖ οὐκ ἠνέσχοντο τὸν λόγον τοῦτον* when our ancestors might have ruled over the rest of the Greeks on condition that they themselves obeyed

the king, they did not brook this proposal. A common equivalent of *ὥστε* in this sense is *ἐφ' ᾧ* or *ἐφ' ᾧτε* especially if *ἐπὶ τούτῳ* 'on this condition' precedes: *ἀφίεμέν σε ἐπὶ τούτῳ ἐφ' ᾧτε μηκέτι φιλοσοφεῖν* we let you go on these terms, that you act the philosopher no more. But *ἐφ' ᾧ* or *ἐφ' ᾧτε* may be construed with the future indicative—a thing which from the nature of the case is impossible with *ὥστε* in this use: *σπονδὰς ἐποιήσαντο ἐφ' ᾧτε κομι-οῦνται τοὺς ἄνδρας* they made a truce on condition that they should get the men.

- 259 The use of *ὥς* for *ὥστε* with the infinitive in the construction described in 256 is mainly poetical.

#### E. FINAL PROPOSITIONS

260 Propositions are called final when they express an end (finis) or a purpose. Such dependent propositions are introduced by *ἵνα* in order that; *ὅπως* that so; *ὥς* so that; *ἵνα μὴ* in order that . . . not; *ὅπως μὴ* that so . . . not; *ὥς μὴ* so that . . . not.

261 The mood of final propositions is the subjunctive of the present or the aorist: *τοὺς φίλους εὖ ποίει ἵνα αὐτοὺς εὖ πράττης* serve your friends in order that you may yourself prosper; *ἐπίτηδές σε οὐκ ἡγειρον ἵνα ὥς ἡδιστα διάγῃς* I intentionally did not awake you in order that you might pass the time as pleasantly as might be; *Ἀριστεὺς ἀποτειχθείσης Ποτειδαίας ξυνεβούλευε πλὴν πεντακοσίων τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλεόν ὁ σίτος ἀντίσχη*

when Potidaea was blockaded Aristeus recommended sailing out with all but five hundred that so the grain might hold out for longer

262 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the optative present or aorist may be substituted for the subjunctive: *Κύρος φίλων ᾤετο δεῖσθαι ὥς συνέργους ἔχοι* Cyrus thought that he required friends (so) that he might have helpmates; *ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν* in their negotiations they brought charges that so they might have as good an excuse for war as could be got.

263 After imperatives and the equivalents of the imperative we find *ὥς* and *ὅπως* normally replaced by *ὥς ἂν* and *ὅπως ἂν*: *σοὶ δ' ὥς ἂν εἰδῆς ὅσα παρ' ἡμῶν ἦν μένης γενήσεται ἄγαθά, πρόσσεχε τὸν νοῦν* but give heed that you may know all the good things that will befall you if you stay with us; *ἄξις ἡμᾶς ὅπως ἂν εἰδῶμεν* you will take us that so we may know it.

264 After an optative expressing a wish, *ἵνα*, *ὥς*, or *ὅπως* is followed by an optative—an example of the ordinary attraction in such cases: *εἴθε ἥκοις ἵνα γνῷης* would that you were come that you might understand!

265 It is quite common in poetry to find *μή* standing alone in the sense of 'that . . . not': *ἐγὼ δ' ἄπειμι μὴ κατοπτειθῶ παρών* but I shall go away that I be not descried here.

There are also a few instances in early Attic writers like Thucydides and in the cosmopolitan Xenophon.

F. PROPOSITIONS INTRODUCED BY ὅπως COMPLETING THE SENSE OF VERBS OF STRIVING AND THE LIKE

266 Verbs signifying 'to strive,' 'to take care,' and the like have their sense completed by ὅπως or ὅπως<sup>1</sup> μὴ followed by the future indicative. Some of the most common of these verbs are ἐπιμελεῖσθαι to take care; σκοπεῖν to watch; φροντίζειν to take thought; πράττειν to exert oneself; εὐλαβεῖσθαι to show caution; παρασκευάζειν to effect.

267 When a verb of this class is the principal verb of a sentence, the verb of the dependent proposition is the future indicative:<sup>2</sup> φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις take thought to do nothing unworthy of this honour; ἔπραττον ὅπως τις βοήθεια ἦξει they exerted themselves to get help *literally* that some aid should come; σκόπει ὅπως μὴ ἔξαρνος ἔσει ἂ νῦν λέγεις see that you do not deny what you now say.

268 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the future optative<sup>3</sup> may take the place of the future indicative: ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσονται he was careful that they never were without food.

<sup>1</sup> Literally 'how' or 'in what way.' Equivalents of ὅπως are ὅτῳ τρόπῳ, ὅπῃ, ὅποι and the like, when their sense is more appropriate.

<sup>2</sup> Occasionally the subjunctive is used.

<sup>3</sup> Occasionally the subjunctive or optative present or aorist is used.

269 We may use *ὅπως* or *ὅπως μὴ* and the future indicative, even without any principal proposition expressed, to convey an emphatic warning or exhortation: *ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας* oh indeed show yourselves men worthy of your freedom; *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς* now pray say nothing about the war.

G. PROPOSITIONS INTRODUCED BY *μὴ* COMPLETING THE SENSE OF VERBS DENOTING FEAR, CAUTION, OR DANGER

270 Some of the verbs of the class just described belong here also when their meaning implies a shade of apprehension. The class as a whole takes its colour from verbs of fearing, *φοβεῖσθαι*, *δεδιέναι*, *ἐκπλήττεσθαι*. Such verbs have their meaning completed by *μὴ* or *μὴ οὐ* and a dependent verb according as the meaning required is 'fear lest,' 'fear that' or 'fear lest . . . not,' 'fear that . . . not.'

271 When the fear is for the future the construction of the dependent proposition is that of final propositions: *δεδίασι μὴ οἱ πολέμοι ἐπεκπλεύσωσιν* they fear lest the enemy sail out against them; *ἐδέδισαν μὴ οἱ πολέμοι ἐπεκπλεύσωσιν* or *ἐπεκπλεύσειαν* they feared lest the enemy should sail out against them; *οὐδεὶς κίνδυνος ἐδόκει εἶναι μὴ τις ἐπίσπῃται* or *ἐπίσποιτο* there seemed to be no risk of any one pursuing them.

The future indicative, however, is also found, when the idea of futurity is to be emphasized: *ὅραν χρὴ μὴ οὐδ' ἔξομεν μεθ' ὅτου τῶν βαρβάρων κρατήσομεν* we

must beware lest (when the time comes) we have not even the wherewithal to master the enemy.

272 When the fear is for the present or the past, the verb of the dependent proposition is in the indicative in a tense according with present or past time: *νῦν φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν* as it is, we fear that we have missed both things at once; *δέδοικα μὴ πληγῶν δέει* I fear you need a whipping; *φοβοῦμαι μὴ διὰ φθόνον ἔδρασεν* I am afraid that he did it from envy.

273 We may use *μή* and the subjunctive even without any principal proposition expressed to convey some anxiety or suspicion: *μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν* perhaps it is too rude to speak the truth *literally* (I fear) lest it is too rude; *ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον φυγεῖν* but perhaps this is not a difficult matter, to avoid death *literally* (I suspect) this is not a difficult matter.

274 When such a thing can be done, it is idiomatic both in this class and in the last to express the subject of the dependent proposition as the object of the principal verb: *ὑποπτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβήτε* we suspect that you will not be impartial judges; *ἐπεμελείτο τῶν ἀνδρῶν ὅπως πιστοὶ ἔσονται* he took precautions that the men should be faithful. Or again, the whole dependent proposition may be anticipated as it were by a prepositional phrase forming part of the principal proposition: *περὶ τῶν φυλάκων φοβούμεθα μὴ οὐ ἀνταμύνωνται* we fear that the sentries will not resist on their side.

## H. CONDITIONAL PROPOSITIONS

275 In conditional propositions, the clause containing the condition is called the protasis (premiss), and the clause containing the conclusion is called the apodosis (affirmation).

276 The apodosis of a conditional sentence is a principal or independent proposition and the different forms of it ought logically to have been treated of when we dealt with independent propositions (222-225). But the one proposition in a conditional sentence is attached so closely to the other that in practice they cannot be separated.

277 The negative adverb of the apodosis or affirmation is *οὐ*, of the protasis or premiss, *μή*

278 The form of conditional propositions varies to some extent according as they are concerned with particular or general suppositions. A particular supposition is such as implies a definite act done at a definite time: if he (now) has this, he will give it (now); if he had it (then), he gave it (then); if he had had it (then), he would have given it (then); if he shall get it (at that time), he will give it (at that time); if he should get it (at that time), he would give it (at that time). A general supposition is such as implies that the act with which it deals is one of a class of acts any one of which may occur or may have occurred on any one occasion out of many: if (ever) he gets anything, he (always) gives it; if (ever) he got anything, he (always) gave it; if (every time it happened) he had had anything, he would (always) have given it; if any one shall (ever) wish to go, he

will (always) be permitted; if any one should (ever) wish to go, he would (always) be permitted.

279 But to a much greater degree the form of a conditional proposition depends upon the circumstance whether the condition is on the one hand present or past, or on the other, future. We shall first consider

## Present and past conditions

### 1. *Concerned with particular suppositions*

280 When nothing is implied as to the fulfilment of the condition, the protasis has the indicative with *εἰ*, and the apodosis any form of the verb: *εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν* if there are gods, there are also works of gods; *ἀλλ' εἰ δοκεῖ σοί, πλέωμεν* if it seems good to you, let us sail, *κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ* may I perish miserably, if I do not love Xanthias.

281 When it is implied that the condition is not or was not fulfilled the past tenses of the indicative are used in both protasis and apodosis. The imperfect then refers to present time or to an action going on or done more than once in past time, the aorist to an action taking place in past time: *ταῦτ' οὐκ ἂν ἐδύναντο ποιεῖν εἰ μὴ διαίτη μετρία ἐχρῶντο* this they would not be able to do (but they are able), unless they led an abstemious life; *οὐκ ἂν νήσων ἐκράτει ὁ Ἀγαμέμνων εἰ μὴ τι καὶ ναυτικὸν εἶχεν* Agamemnon would not have held rule over islands (as he did), if he had not had some navy; *καὶ ἴσως ἂν ἀπωλόμην εἰ ἐπεχείρησα τὰ πολιτικά* and perhaps I would have been ruined if I had tried politics (as I have not).

282 Certain verbs, mostly impersonal, implying necessity, propriety, obligation, and the like are employed in the apodosis of this form without *ἄν*. Some of the commoner words so used are *ἔδει*, *χρῆν*, *προσήκειν*, *ἐξῆν*, *οἶόν τ' ἦν*, and verbals in *-τέον* with *ἦν*: *εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοί, φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν δεικνύναι* if they were the honest men that they say they are (but they are not), they would have a chance of displaying their honesty more plainly; *χρῆν δὲ σέ, εἴπερ ἦσθα χρηστός, μηνυτὴν γενέσθαι* if you had been honest, you ought to have laid an information (but you did not).

## 2. Concerned with general suppositions

283 The apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. The apodosis has the present or imperfect indicative or an equivalent form implying repetition, the protasis has *ἐάν* with the subjunctive after present tenses, *εἰ* with the optative after past tenses: *γελάδ' ὁ μῶρος κἄν τι μὴ γελοῖον ᾗ* but the fool laughs even if a thing is not meet for laughter; *ἅπας λόγος ἐὰν ἀπῇ τὰ πράγματα μάταιόν τι φαίνεται καὶ κενόν* all speech, if deeds are wanting, seems an unprofitable and empty thing; *οὐκ ἔπινεν εἰ μὴ διψῶν* he did not drink unless he was thirsty; *εἴ τις ἀντίποι εὐθὺς ἐτεθνήκει* if any one refused, he was at once put to death.

## Future conditions

284 In the case of future conditions the same

forms of expression serve alike for particular and for general suppositions. The difference is only one of meaning.

285 When a supposed future case is stated distinctly and vividly, the apodosis has the future indicative or an equivalent of the future indicative, and the protasis has *ἐάν* (*ἤν*, *ἄν*) with the subjunctive: *ἐάν ζητῇς καλῶς, εὐρήσεις* if you seek well, you will find; *ἔσομαι πλούσιος ἢν θεὸς θέλῃ* I shall be rich if God please; *ἐάν μὴ ἐκ προνοίας ἀποκτείνῃ τίς τινα, φευγέτω* if a man kill another without premeditation, let him be exiled.

The future indicative with *εἰ* may also be used in the protasis, but with a very marked difference of meaning: *εἰ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ* if you *will* slay Hector, you shall yourself be slain; *εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ὑμᾶς* if we *will* fear the risks, we shall cause you plenty of troubles; *εἰ μὴ φράσεις γάρ, ἀπό σ' ὀλῶ κακὸν κακῶς* for if you *will* not speak, I will make you suffer for it.

286 When a supposed future case is stated in a less distinct and vivid form, the apodosis has the optative with *ἄν*, and the protasis *εἰ* with the optative: *εἰ θησαυρῷ τις ἐντύχοι, πλουσιώτερος ἂν εἴη, οἰκονομικώτερος δ' οὐ* if a man were to find a treasure, he would be richer, but not more thrifty; *εἰ βούλοιο ἰατρὸς γενέσθαι, τί ἂν ποιήης*; if you wished to be a physician, what would you do?

287 In the protasis of conditional propositions such as those described in 283 and 285, it is not

altogether a matter of indifference whether *ἐάν* is followed by the present subjunctive or the aorist subjunctive. It is true that we do not express the difference in idiomatic English, but we may do so in unidiomatic. Thus, *ἐὰν ποιῇς ταῦτα, μῶρος ἔσει* if you-go-on-doing this, you will be unwise; *ἐὰν πράξῃς τοῦτο, δίκην δώσεις* if you-shall-have-done this, you will be punished. The same distinction will be observed in the corresponding dependent propositions with *ἄν*, soon to be described.

288 It happens very often that *ἐάν* with the subjunctive or, after a past tense, *εἰ* with the optative, may be translated by the English 'in case,' 'in the hope that,' 'in the event of': *ἔπεμψαν πρέσβεις εἰ πως αὐτοὺς πείσειαν* they sent envoys in the hope of persuading them; *ἐπιβουλεύουσιν ἐξελθεῖν ἣν δύνωνται βιάσασθαι* they form the plan of leaving the town, in the event of their being able to force their way. These are really elliptical expressions, the true apodosis being implied, not expressed. In the former case the apodosis is implied in *ἔπεμψαν*, as if it meant *ἔπεμψαν πείσοντας*; in the other it is really implied in *ἐξελθεῖν* 'they will leave, if——'

289 When a *καί*, *οὐδέ*, or *μηδέ* immediately precedes the *εἰ* or *ἐάν* in a dependent conditional proposition, it is often spoken of as a concessive proposition, as in one example given in 283 *γελαῖ δ' ὁ μῶρος κἄν τι μὴ γελοῖον ᾖ*. So, *μὴ θορυβήσητε μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν* do not interrupt even if you think I say something dreadful.

## I. RELATIVE AND TEMPORAL PROPOSITIONS

290 It is not uncommon to see relative propositions which are dependent only in form:  $\delta \text{ οὐ γενήσεται}$  but this shall not be done,  $\delta \text{ οὐκ ἂν ἐγένετο}$  but this would not have been done;  $\delta \text{ μὴ γένοιτο}$  and that God forbid. All such propositions retain the mood which they would have had as independent propositions, and are negated in the same way.

291 Relative propositions indicating the cause of an action have also the same form as if they were independent:  $\pi\acute{\omega}\varsigma \text{ οὖν εὖορκα ἀντομωμοκῶς ἔσται ὃς οὐκ ἤθελῃσε σαφῶς πυθέσθαι}$ ; how indeed shall he be regarded-as-having-made-affidavit without-perjury, when he did not care to get accurate information?  $\theta\alpha\upsilon\mu\alpha\sigma\tau\acute{\omicron}\nu \text{ ποιεῖς ὅστις ἡμῖν οὐδὲν δίδως}$  you act strangely in giving us nothing.

292 Relative propositions indicating the consequence of an action have also the same form as if they were independent. They are negated by  $\text{οὐ}$  if the principal proposition is negative or interrogative, and either by  $\text{οὐ}$  or  $\text{μὴ}$  if the principal proposition is affirmative. In the latter case,  $\text{μὴ}$  appears to be used, when the notion of purpose is to be imparted to the dependent proposition:  $\tau\acute{\iota}\varsigma \text{ οὕτως μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι}$ ; who is so insane as not to wish to be your friend?  $\text{οὐκ ἔστιν οὔτε ζωγράφος, οὔτ' ἀνδριαντοποιὸς ὅστις τοιοῦτον ἂν κάλλος πλάσειεν οἶον ἢ ἀλήθεια ἔχει}$  there is neither painter nor statuery who could mould a beauty such as truth is mistress of;  $\text{βουλῆθεις τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν}$  desiring to leave behind

him a memorial of a sort that is beyond human nature.

In such propositions ὅστις is far more common than the simple ὅς.

293 Relative propositions that mark purpose always have their verb in the future indicative, and are always negated by μή: ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι οἱ τοὺς πατέριους νόμους συγγράψουσιν καθ' οὓς πολιτεύουσιν the people decreed to choose thirty men to codify the ancient laws by which they should be governed; οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτίσω for I have no money to pay the fine with; παῖδές μοι οὐκέτι εἰσὶν οἳ με θεραπεύουσιν I have no longer children to look after me.

294 Conditional relative propositions take their form from the normal types of conditional propositions described in 275-287. Thus

### Present and past relative conditions

#### 1. *Concerned with particular suppositions*

295 When nothing is implied as to the fulfilment of the condition: ὅ τι βούλεται δώσω I will give him whatever he now wishes; οὓς μὴ ἤϊρισκον κenoτάφιον αὐτοῖς ἐποίησαν they made a cenotaph for any of them whom they did not find (= εἴ τινας μὴ ἤϊρισκον).

296 When it is implied that the condition is not or was not fulfilled: οὐ γὰρ ἂν ἐπεχειροῦμεν πράττειν ἢ μὴ ἠπιστάμεθα for we would not undertake (as we now do) to do things which we do not understand; ἢ μὴ ἐβουλήθη δοῦναι, οὐκ ἂν ἔδωκεν he would not have given what he had not wished to give.

2. *Concerned with general suppositions*

297 Present and past suppositions are seen in: *συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν ὁρώσι παρεσκευασμένους* all-and-sundry wish to be allied with those whom they see prepared; *οὓς μὲν ἴδοι εὐτάκτως ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἡρώτα καὶ ἐπεὶ πύθοιτο ἐπήνει* as often as he saw men marching in good order, he would ride up to them and not only ask them who they were but when he was told would commend them; *ἐπειδὴ αἱ θύραι ἀνοιχθεῖεν εἰσῆμεν* when the doors were opened (at any time) we went in; *ἐπορευόμεθα διὰ τῆς χώρας, ἣν μὲν ἐθέλοισιν πορθοῦντες, ἣν δ' ἐθέλοισιν κατακάοντες* we took our way through the country, devastating it as we chose and burning it as we chose.

## Future relative conditions

298 Future conditions of the more vivid or graphic form are seen in: *νέος δ' ἀπόλλυθ' ὄντιν' ἂν φιλήθεις* but all whom God loves die young; *ταῦτ', ἐπειδὴν περὶ τοῦ γένους εἶπω, ἐρῶ* I shall tell this story when I have told the story of my birth; *τίνα οἶσθε αὐτὴν ψυχὴν ἔξειν ὅταν ἐμὲ ἴδῃ τῶν πατρῶων ἀπεστερημένον*; what think you will be her state-of-mind if ever she sees me robbed of my patrimony?

299 Future conditions of the less vivid form are seen in: *οκνοίην γὰρ ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη* for I would shrink from setting foot on any ships which he gave us; *ἄρ' ἂν ἡγοίο ταῦτα σὰ εἶναι ἃ σοι ἐξείη καὶ ἀποδόσθαι καὶ δοῦναι καὶ θῦσαι ὅτῳ βούλοιο*

*θεῶν* ; would you consider these things your own which you were at liberty to sell, and give as presents, and to offer in sacrifice to any god you choose ?

300 The sort of attraction which we observed in expressions of a wish is also to be seen in relative propositions forming part of the protasis or premiss of conditional propositions. Indeed the normal types for the expressions of a wish are really the protases of conditional propositions. This explains the optative, for example, in *ἔρδοι τις ἢν ἕκαστος εἰδείη τέχνην* oh, if every man would work at the trade which he knew ! So in ordinary conditional propositions : *ἐὰν πάντες οἱ ἂν δύνωνται ταῦτα ποιῶσι, καλῶς ἔξει* it will be well if all who are able do this ; *εἰ πάντες οἱ δύναιτο ταῦτα ποιοῖεν, καλῶς ἂν ἔχοι* it would be well if all who were able did this ; *συνεγινώσκετε γὰρ ἂν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ ἔλεγον ἐν ἧπερ ἑτεθράμμην* you would forgive me if I spoke just in that dialect in which I was brought up. In this sentence the past *ἔλεγον* makes the past *ἑτεθράμμην* necessary.

## K. TEMPORAL PROPOSITIONS

301 In order to avoid giving for the third time the types of conditional propositions, I have anticipated to some extent the usages which properly belong to this section. Several instances of temporal propositions will be found among the examples of conditional relative sentences. The relative adverbs of time are *ὅτε* (at the time) when ; *ὥνικα* (at the hour) when ; *ὁπότε* (at times) when ; *ἐπειδή* (after the time) when. Each of these may be combined with *ἂν* to form

dependent conditional propositions: *ὅταν* (at any time) when; *ἡνίκ' ἂν* (at any hour) when; *ὁπότεν* (at any times) when; *ἐπειδάν* (after any time) when. In harmony with their meaning, *ὁπότε* is oftenest used in past general suppositions where *εἰ* would be used in the pure type, and *ὅταν*, *ἡνίκ' ἂν*, *ὁπότεν*, and *ἐπειδάν* in future conditions of both kinds where *εἰάν* would be used in the pure type. After *ἐπειδάν*, as was to be expected from its meaning, the aorist and not the present subjunctive is used: *χρῆ ὅταν τιθῆσθε τοὺς νόμους σκοπεῖν, ἐπειδὴν δὲ θῆσθε φυλάττειν* you should think about laws when you make them, but keep them when you have made them.

302 When *ἕως* 'until' and its equivalent *μέχρι οὗ* refer to a definite point in past time, they take the indicative: *τὴν νύχθ' ὅλην ἐγρηγόρεσαν ἕως διέλαμψεν ἡμέρα* they were awake the whole night through until morning broke; *ἐλεύθεροι ἦσαν μέχρι οὗ αὐτοὶ αὐτοὺς κατεδούλωσαν* they were independent until they enslaved themselves.

303 In all other cases *ἕως* and *μέχρι οὗ* follow the constructions of conditional relative propositions: *μέχρι δ' οὗ ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων* but until I am come, let the truce be kept, *ἡδέως ἂν τούτῳ ἔτι διελεγόμην ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν* I should (in that case) gladly have continued still to talk with him until I had given him back the speech of Amphion; *ἂ δ' ἂν ἀσύντακτα ᾖ ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν ἕως ἂν χώραν λάβῃ* but when things are in disorder they cannot help always causing trouble until they are put in order; *περιεμένομεν ἐκάστοτε ἕως ἀνοιχθείη τὸ*

*δεσμωτήριον* we used to wait each time until the prison was opened; *ἕως ἂν ταῦτα διαπράξωνται, φυλακὴν κατάλιπε* leave a guard behind until they have got this business over.

304 The construction of *πρὶν* 'until,' 'before' is identical with that of *ἕως* 'until,' if the principal proposition is negative or interrogative: *οὐκ ἤθελε φεύγειν πρὶν ἢ γυνὴ ἔπεισεν* he refused to run away until his wife persuaded him; *ἐχρῆν μὴ πρότερον συμβουλεύειν πρὶν ἡμᾶς ἐδίδαξαν* they ought not to have given advice until they had told us; *ἐγὼ σ' οὐκέτι ἀφήσω πρὶν ἂν μοι ᾗ ὑπέσχησαι ἀποδείξῃς* I will not let you go any more until you have explained to me what you have promised; *ποιητῆς οὐ πρότερον οἷός τ' ἐστὶ ποιεῖν πρὶν ἂν ἔνθεος γένηται* a poet is not able to make poems until he has felt the inspiration; *τίς ἂν τοῦτο ποιοίῃ πρὶν ὀργισθεῖν*; who would do this before he was put in a rage? *οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖν αὐτοῖς ἄριστον* they used not to let them go from any place until they set lunch before them; *ἔπειθον μὴ ποιεῖσθαι μάχην πρὶν οἱ Θηβαῖοι παραγένοιτο* they tried to induce them not to do battle till the Thebans came.

As in the case of *ἐπειδάν*, when the subjunctive follows *πρὶν*, it is naturally in the aorist.

305 On the contrary, if the principal proposition is affirmative, the verb following *πρὶν* is in the infinitive: *κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμα μόν* for you accuse me before you have been told the circumstances; *καὶ πρὶν σε κοτύλας ἐκπιεῖν οἶνου δέκα, ὃ Πλούτος ᾧ δέσποιν' ἀνειστήκει βλέπων* and before you had drained ten glasses of wine, Plutus, O

lady, was-up-and-about, his-blindness-gone; ταῦτ' ἐπιλέλθεται πρὶν μαθεῖν he has forgotten this before he was told it; ἡμεῖς τοίνυν Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν now we took Messene before the Persians got the royal power (into their hands).

306

Poetical usage differs little from prose idiom except in the variety of the vocables employed. Thus ἔσ τε and ἔστ' ἄν may replace ἕως and ἕως ἄν. The poets also keep up ἐπεὶ = postquam when the tendency of prose was to use ἐπειδὴ in this sense and retain ἐπεὶ only as causal particle. Of course ἐπεὶ in prose is still quite common when its δὴ is only separated from it by δέ or a like word: ἐπεὶ δὲ δὴ—but after that—.

## CHAPTER IX.—THE NOMINAL FORMS OF THE VERB

307 There are three nominal forms belonging to the verb, namely, the infinitive, the participle, and the verbal adjectives in—*τός* and—*τέος*. Of these the infinitive is substantival, and the others adjectival.

### THE INFINITIVE

308 Though a neuter substantive in most of its uses, it yet retains in certain respects its verbal nature. It may mark time and voice. It may have a subject and object. It is qualified by adverbs and not by adjectives.

309 When the subject of the infinitive is other than the subject of the principal proposition, it is in the accusative case as is also any noun supplementing the meaning of the infinitive: *ὁ παῖς οἶεται τὸν διδάσκαλον ὀργίζεσθαι* the boy thinks that his master is angry; *οἱ στρατιῶται ἔλεγον Ξενοφῶντα ἄνδρα ἀγαθὸν γενέσθαι* the soldiers said that Xenophon had behaved as a brave man; *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι* nothing was effected seeing that the other man was not there.

310 When the subject of the infinitive is the same as the subject of the principal proposition, the subject is not repeated before the infinitive, and any noun used to supplement the meaning of the verb is put in the case of the principal subject, that is, in the nominative: Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander used to assert that he was the son of Zeus; ἐκ τοῦ πρότερος λέγειν ὁ διώκων ἰσχύει a plaintiff's strength lies in his speaking before (the defendant); οὐκ ἐπὶ τῷ δούλοι ἀλλ' ἐπὶ τῷ ὁμοίοι τοῖς λειπομένοις εἶναι ἐκπέμπονται οἱ ἄποικοι colonists are sent out not for to be the slaves but for to be equals of those whom they leave behind.

311 When the subject of the infinitive is indefinite, that is, when English idiom employs 'a man,' or 'we,' or 'you,' or 'one,' it is not expressed in Greek, but any noun supplementing the meaning of the verb is in the accusative: δεῖ ἐπιμελεῖσθαι τοῦ ἀγαθὸν ἄνδρα γίγνεσθαι a man should make an effort to be brave; ἀργαλέον πρᾶγμ' ἐστὶ γενέσθαι δούλον it is no joke if you become a slave.

312 When the noun which is the subject of the infinitive is also the object of the verb of the principal proposition, or is expressed in any other way in the principal proposition, then it is not repeated before the infinitive, but any noun supplementing the meaning of the infinitive is either in the same case as the logical subject of the infinitive or else in the accusative: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι they begged Cyrus to be as active as he could in their cause; ἐδέοντό μου προστάτην γενέσθαι they begged me to become their champion; ἅπασιν συνέβη ἐξ ἀδόξῳ γενέσθαι λαμ-

*προῖς* one-and-all had the good luck to become famous when before they had no reputation; *ἐκείνῳ συνέβη γενέσθαι πλούσιον* that man had the good luck to become rich.

313 On the other hand, when we have a participial clause marking some circumstance under which the action of the infinitive takes place, the participle is in the accusative: *Ξενία ἤκειν παρήγγειλε λαβόντα τοὺς ἀνδρας* he sent word to Xenias to get his men and come; *οὐ σχολή μοι κάμνοντα ἰατρεύεσθαι* I have no time to be doctored when ill.

*Infinitive with the article*

314 By the help of the article the infinitive may be used precisely as a substantive in any case: *νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν* in the young silence is better than speech; *οὐ πλεονεξίας ἔνεκα ταῦτ' ἔπραξε Φίλιππος ἀλλὰ τῷ δικαιότερα ἀξιοῦν τοὺς Θηβαίους ἢ ὑμᾶς* Philip did not do this from selfishness but because the Thebans made more just demands than you; *οὐδὲν θαυμαστὸν τὸ ὀμιλεῖν τοῖς πονηροῖς τοὺς πονηροὺς* there is nothing surprising in bad men consorting with bad; *τὸν τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν* we spend in preparation the time for action.

315 The genitive of the infinitive is often used to express purpose, aim, or object: *Μίνως τὸ ληστικὸν καθήρει τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ* Minos destroyed the pirate-navy that his revenues might come in the better; *τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποὺς καθίσταμεν* that the hare may not

escape from the nets we station watchers. In such expressions the genitive marks the sphere or field, so to say, at a point within which the action of the principal verb comes into play.

*The infinitive without the article as genitive after  
substantives*

316 In such a sentence as οὐ βουλευέσθαι ἔτι ὥρα ἀλλὰ βεβουλευσθαι 'it is no longer the time of day for making plans but for having them,' we see that the infinitives βουλευέσθαι and βεβουλευσθαι stand precisely in the same relation to ὥρα as the genitive does in a sentence like ὥρα ἐστὶν ὕπνου it is time for sleep. This construction is by no means uncommon in Greek. It is not only found with ὥρα, καιρός, and like words, but explains why ἐλπίς, διάνοια, and other nouns of the sort are often found with an infinitive, and elucidates the infinitive with ἀνάγκη and its older equivalent substantive χρῆ: ἐν ἐλπίδι ἦν τὴν πόλιν ἐλεῖν he was in hopes of taking the town; διάνοιαν εἶχε πρὸς Σικελίαν πλεῖν he had thoughts of sailing to Sicily; νῦν ἄρά με ἅπαντα ἀνάγκη ἐστὶν ἀποθανεῖν; must I really die now? λέγειν χρῆ<sup>1</sup> ταχὺ πάνυ you must tell very soon

317 It is also the genitive of the infinitive that we see in such expressions as δεῖ μένειν we must wait,

<sup>1</sup> The other forms are due to crasis with parts of εἶναι: subjunctive χρῆ for χρῆ ἦ, optative χρεῖη for χρῆ εἴη, infinitive χρῆναι for χρῆ εἶναι, participle χρεών for χρῆ ὄν, future χρῆσται for χρῆ ἔσται, imperfect χρῆν for χρῆ ἦν. Most of these forms must have been produced when the real meaning of χρῆ was begun to be lost. At a later stage when the meaning was entirely lost, were produced an imperfect ἐχρῆν and an infinitive χρῆν.

δεῖ being a true impersonal verb: οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα a man should stay at home if he would be really happy. Indeed such a genitive infinitive admits even of a qualifying adjective: πολλοῦ δεῖ οὕτως ἔχειν far from it *literally* there is a lack of much so being.

318 As a rule, however, when a qualifying adjective is attached to the infinitive after δεῖν, the construction is personal: πολλοῦ δέω ὑπὲρ ἑμαντοῦ ἀπολογεῖσθαι I am far from defending myself *literally* I lack much defending of myself; τῆς παιδείας τῆς ὑπὸ τῶν προγόνων καταλειφθείσης τοσούτου δέω καταφρονεῖν ὥστε κ.τ.λ. I am so far from despising the system of education which we have inherited from our ancestors that etc. *literally* I lack so much despising of the etc.

*The infinitive without the article as the subject  
of other verbs*

319 In sentences such as ἀναγκαῖόν ἐστι φέρειν τὰ τῆς τύχης 'we must endure what fortune sends,' the infinitive φέρειν is the subject of ἐστί and ἀναγκαῖον supplements the sense of ἐστί.<sup>1</sup> Now the infinitive serves as subject not only with ἐστίν and neuter adjectives, but also with the majority of verbs generally regarded as impersonal, προσήκει, πρέπει, συμβαίνει, ἔξεστιν, πάρεστιν, ἔνεστιν: προσήκει μοι τοῦτο ποιεῖν it is right for me to do this *literally* to do this is come to me, *i.e.* concerns me; συνέβη μοι

<sup>1</sup> This is the reason why εἰκός (ἐστω) is construed with the aorist (or present), and not with the future infinitive. οὐκ εἰκός τοὺς Ἀθηναίους πλεῖσται it is not likely that the Athenians will sail.

φεύγειν banishment befell me *literally* to be an exile happened to me; πασιν ἔξεστι λαλεῖν all may speak; πρέπει μοι τοῦτο ποιεῖν it besseems me so to do *literally* to do so stands out clearly for me.

320 This usage once established, the infinitive tended to draw into the accusative such datives as followed πρέπει, ἔξεστιν, and the like: ἡμᾶς πρέπει βουλευέσθαι to deliberate befits us; ἔξεστι πάντας λέγειν all may speak.

*The infinitive used as object to complete the sense  
of a verb*

321 A verb may have its meaning completed not only, as we have seen, by the accusative and other cases of nouns, and by a verbal clause with ὅτι, but also by the infinitive.

322 After verbs of saying and thinking the infinitive so used is often an alternative construction to that with ὅτι, while certain verbs are construed only with the infinitive, such as φάναι and οἶεσθαι. The tenses of the infinitive when employed to complete the meaning of this class of verbs have the same meanings as the corresponding tenses of the indicative: λέγει τὸν ἄνδρα ἀποθνήσκειν, ἀποθανεῖν, ἀποθανεῖσθαι, τεθνηκέναι he says that the man is dying, died, will die, is dead. Similarly just as we saw in 224 that a weak substitute for the future indicative might be formed by means of the optative and ἄν: ἔλθοιμ' ἄν 'I would come,' so a weak substitute for the future infinitive may be formed by the aorist infinitive with ἄν: ᾤετο ἄν ἐλθεῖν he thought he would come.

323 Further, the various kinds of conditional propositions may all be expressed by the infinitive with *ἄν*, the same *tense* being retained as in the indicative or other mood required by each type in its simple form: οἴεσθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ξύλων; do you think that your father would not have been on the watch and gone on taking the price of the wood? *that is* οὐκ ἂν ἐφύλαττεν καὶ ἐλάμβανεν; ἂρ' ἄν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ ἔπραττον τὰ δημόσια; do you think that I would have lasted so many years if I had been in public life? *that is* ἂρ' ἂν ἐγὼ διεγενόμην εἰ ἔπραττον; οἱ Πέρσαι οἴονται τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν ἀμελῶς ἔχειν the Persians think that ungrateful men would slight even the gods *that is* οἱ ἀχάριστοι ἀμελῶς ἂν ἔχοιεν.

324 All such infinitives are normally negated by οὐ: πολλοὺς φασὶ γινώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν they say that many men see what is best but refuse to do it; νῦν δ' οὐκέτι σε ζῆν οἴεται he thinks that you are now no longer living. But of course if the principal verb is in a mood or a construction which requires μή, then the infinitive has μή: νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον you must believe that there is no certainty in human affairs; εἴ τις νομίζει τι μὴ ἱκανῶς εἰρησθαι, ἀναστὰς ὑπομνησάτω if any one thinks that some point has not received adequate mention, he should get up and remind us of it.

325 Instead of the future infinitive after verbs of thinking the aorist infinitive with *ἄν* is very often used. It is especially to be remembered in regard to this construction that the particle *ἄν* always tends to

attach itself to that word which most modifies the meaning of a sentence. Thus it is constantly attracted from the infinitive to the verb of thinking. If a negative or an interrogative word is found in the proposition, then *ἄν* tries to get between that word and the verb of thinking: *πῶς ἄν οἶει ἐκβῆναι τὸ πρᾶγμα* ; how do you think the business will turn out? *οὐκ ἄν ἡγείτο τοὺς ἄνδρας φυγεῖν* he did not believe that the men would flee.

326 A certain order of verbs have such a meaning that they can only have it completed by the future infinitive or the aorist infinitive with *ἄν*, namely, *προσδοκᾶν* to expect; *ἐλπίζειν* to hope; *ὑπισχνεῖσθαι* to promise: *τοῦτ' αὐτὸ γάρ τοι κάπολεῖν με προσδοκῶ* for this indeed is just the thing that I expect to end me; *τίς ἄν ποτ' ἤλπισ' ἀκοῦσαι* ; who would ever have hoped to hear it? *ὑπέσχετο οὐκ ἄν ἐλθεῖν* he promised that he would not go.

327 The use of *δοκεῖν* is noticeable. In Ionic this verb may be employed just like *νομίζειν* or *οἶεσθαι* with the meaning 'to think,' but in Attic when it appears to have this signification, it gets it only through that of 'seeming to oneself': *τὸ πρᾶγμα γινώσκειν δοκῶ* I think I see what is up *literally* I seem to see; *ποῖ στήσκειν δοκεῖς* ; where do you mean to put in? *literally* where do you seem to yourself to be about to put in? *οὐκ ἄν δοκῶ εἰ πρᾶξαι ἐκεῖσε ἀποδημήσας* I do not think that I would prosper if I left my country for that place.

328 In all these cases, with verbs of saying, thinking, promising etc., the infinitive is negated by *οὐ*, unless the principal verb is so used as to suggest

preference or deprecation, as when οἷσθαι implies that a man has made up his mind between two alternatives, or when ὑπισχνεῖσθαι implies that the person promising encourages also: ἀπεκρίνατο μηδένας ἥττων εἶναι he replied that he was as good as anybody else *that is almost* he replied 'I refuse to be thought worse than any one else'; ὁμολογούμεν μὴ παρὰ φύσιν εἶναι τὰ τοιαῦτα we are agreed that such things are not contrary to nature *that is* we have in common chosen this alternative etc.; ὑπισχνούντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι they kept promising that they would not be harshly treated *that is* they kept making promises such as 'do not be afraid, you will not etc.'

329 This being so, it is not surprising to find that the verb ὀμνυμι may be followed by an infinitive negated either by οὐ or μὴ, according as the person swearing is thought of as simply swearing or as swearing in deprecation: ὀμνυσιν οὐ δρᾶσαι he swears that he did not do *that is* he swears οὐκ ἔδρασα, ὀμνυσι μὴ δρᾶσαι he swears (in deprecatory tones) that he did not do it. It is a distinction foreign to English idiom.

330 Verbs which imply a denial have in Greek idiom this implied negation made explicit by means of μὴ expressed before the infinitive which completes their meaning: ἡρνούντο μὴ πεπτωκέναι they kept denying that they were down; ἔξαρκὸς ἐστὶ μηδ' ἰδεῖν με πώποτε he denies that he ever even set eyes on me before. When such verbs are themselves negated either directly or by being put in an interrogative form, the infinitive is preceded by μὴ οὐ: οὐκ ἡρνούντο μὴ

οὐ πεπτωχέναι they did not deny that they were down, ἔξαρνός ἐστι μὴ οὐδ' ἰδεῖν με πώποτε; does he deny that he ever even set eyes on me before? According as other verbs approach to like meaning with ἀρνεῖσθαι, they affect a like construction: ἐγώ τοι οὐκ ἀμφισβητῶ μὴ οὐχὶ σέ εἶναι σοφώτερον ἢ ἐμέ indeed I do not dispute that you are wiser than I.

331 The infinitive present or aorist is constantly used to complete the sense of the large class of verbs which express an effort or desire to do or make others do, and their opposites. Some of the commonest verbs of this order are:—βούλεσθαι to wish; ἐπιθυμεῖν to desire; φεύγειν to avoid; δεῖσθαι τινος to beg of one; αἰτεῖν or αἰτεῖσθαι τινα to ask one; πείθειν to persuade; κελεύειν to order; εἰπεῖν τινί to bid one; εἰναι to allow; δίδοναι τινί to grant one: βούλεται σ' ἰδεῖν he wishes to see you; ἐδεήθην ὑμῶν ἵεναι I besought you to go; ἐπείσατε τὸν ἄνδρα μάχεσθαι you persuaded the man to fight; οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν it is not gray hairs that produce discretion. After this class of verbs the infinitive is normally negatived by μὴ: ἐδεήθην ὑμῶν μὴ θορυβεῖν I besought you not to interrupt; παρεσκεύασμαι μηδένι ὑπείκειν I am prepared to yield to nobody; οὐκ ἔπεισε τοὺς πολίτας μὴ πολεμεῖν he did not persuade his countrymen against war.

332 Along with these go a good many verbs which even before the infinitive is added at all lead us to expect that the result of the action described by them will be negative. Such verbs are:—ἀπαγορεύειν to forbid; ἀντιλέγειν to gainsay; εἴργειν to prevent; ἀπείργειν to exclude. With these as with verbs of

denial the implied negative is in Greek made explicit before the infinitive by means of *μή*: *ἀπείπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ χρῆσθαι ἐλαίῳ* the doctors forbade the sick man to use oil; *ὁ χειμὼν εἴργε τὰ φυτὰ μὴ βλαστάνειν* the winter prevented the plants from growing.

333 If a verb of this class, however, is itself negated either directly or by being put in an interrogative form, then the infinitive is preceded by *μή οὐ*: *οὐκ ἀπείπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ οὐ χρῆσθαι ἐλαίῳ* the doctors did not forbid the sick man to use oil; *οὐδεὶς πώποτε ἀντείπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους* nobody yet ever argued-to-the-contrary that the laws were wrong; *ὁ χειμὼν οὐκ εἴργε τὰ φυτὰ μὴ οὐ βλαστάνειν* the winter did not prevent the plants from growing. So with equivalents like *οὐκ ἐμποδὼν ἐστίν*: *τί ἐμποδὼν μὴ οὐχὶ ὑβρίζομένους ἡμᾶς ἀποθανεῖν*; what saves us from being put to death with insults?

334 This being the normal idiom with most verbs of this character, it is certainly very strange that the commonest word of all meaning 'to prevent,' namely, *κωλύειν*, has a different construction entirely. It is true that when it is not itself negated it has, like all the rest, *μή* before the following infinitive; but when it is negated, it has neither *μή* nor *μή οὐ*. Examples of the two constructions are: *κωλύουσιν ἡμᾶς μὴ πορεύεσθαι* they prevent us from marching; *οὐδέν σε κωλύει σεαυτὸν ἐμβάλλειν εἰς τὸ βάραθρον* nothing prevents you throwing yourself into the hangman's-pit; *σὺ τὴν ἐμὴν γυναῖκα κωλύσεις μ' ἄγειν εἰς Σπάρτην*; will you prevent me taking my wife to Sparta?

335 Further, an infinitive is often seen completing

the sense of verbs conveying such notions as ability, knowledge, aptitude, learning, habit, obligation. Some of the verbs of this class most frequently met with are δύνασθαι, ἔχειν to be able; εἰδέναι to know; ἐπίστασθαι to have skill; πεφυκέναι to have aptitude; μανθάνειν to learn; ὀφείλειν to be bound; εἰωθέναι to be used: ὁρᾷς ὅτι οὐκ ἔχει εἰπεῖν you see that he has nothing to say; καθαρίζειν οὐκ ἐπίσταται he does not know how to play the lute; πεφύκασιν ἅπαντες ἁμαρτάνειν all are apt to make mistakes; ἵππεύειν ἔμαθες you learned to ride. Such infinitives, when their sense admits of being negatived, are negatived by μή: ποιήσω δακεῖν τὴν καρδίαν ἵν' εἰδῇ μὴ πατεῖν τὰ τῶν θεῶν ψηφίσματα I will make his heart to ache (*literally* make him bite his heart) that he may know not to trample-under-foot the ordinances of the gods; τοῖς φίλοις ὀφείλομεν τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μὴδέν we owe it to our friends to do some good to our friends, but no harm.

*The infinitive expressing purpose*

336 The infinitive following certain verbs meaning 'to choose,' 'to give,' or 'to take' denotes the purpose for which a person or thing is selected, given, or taken: τοὺς ἵππείας παρείχοντο Πελοποννησίοις συστρατεύειν they gave their cavalry to take the field with the Peloponnesians; ὃς γὰρ ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν if any man escapes you, leave him for the gods to punish; Δημοσθένη εἵλοντο ἄρχειν they chose Demosthenes to command them; τὸν παῖδα ἔλαβον ἐκθεῖναι they got the child to expose; ἐπέτρεπε

τὴν πόλιν διαρπάζειν he gave the town to sack,  
στρατηγεῖν ἡρέθη he was chosen to command;  
ἐμετρήθη ὑμῖν ὁ βίος ἐνευδαιμονῆσαι life was meted  
out to you to be happy in.

*The infinitive defining the meaning of adjectives*

337 The infinitive is very often used with adjectives and adverbs to define in what specific way the adjective is applicable to the person or thing qualified by it.

338 It is so used with adjectives denoting ability, aptitude, desert, and the like, as well as with their opposites: δεινός ἐστι λέγειν he is good at speaking; ἀνὴρ ἰκανός βοηθεῖν a man able to help; τὰλλα εὐρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακοὺς in all other ways you will find us very good at serving. It is this use of the infinitive which we have already seen with οἶος and ὅσος in 257.

339 Also with adjectives signifying 'easy,' 'beautiful,' 'worthy,' 'agreeable,' 'good,' and the like, as well as with their opposites: τὰ χαλεπώτατα εὐρεῖν the things most difficult to discover; ἐκεῖνο γὰρ ἐμοὶ μὲν ἀναγκαιότατον προειπεῖν ἡγοῦμαι ὑμῖν δὲ χρησιμώτατον ἀκοῦσαι for I believe that that is a thing most necessary for me to proclaim, and most profitable for you to hear; ὁ ποταμὸς ῥάδιος ἦν διαβαίνειν the river was easy to cross; ἄξιός ἐστιν ἐπαίνου τυχεῖν he deserves to be praised; φοβερὸς γὰρ ἐστι προσπολεμῆσαι for he is a formidable antagonist; γυνὴ εὐπρεπὴς ἰδεῖν a woman comely to the eye. In this case the defining infinitive is active in voice. We cannot say χαλεπὸν εὐρίσκεισθαι, but only χαλεπὸν εὐρίσκειν,

*The infinitive absolute*

340 The infinitive sometimes stands outside the construction of a sentence just as in English we use expressions like 'so to speak.' It is then commonly, though not always, preceded by *ὥς* or *ὅσον* or *ὅσα*: Qu. *ἡ οὖν ζωγραφικὸς Θεόδωρος*; Ans. *οὐχ ὅσον γ' ἔμ' εἰδέναι*<sup>1</sup> is Theodorus a student of painting<sup>2</sup> not as far as I know; *τοῦτό που ὥς τὸ ὅλον εἰπεῖν ψεῦδος, ἐνὶ δὲ καὶ ἀληθείᾳ* to speak of it as a whole, this is surely a lie, but there are true things in it; *εἰσέρχονται μαθηταὶ πολλοί, ἐμοὶ δοκεῖν* disciples enter in crowds, it seems to me. Other phrases are: *ὥς ἔπος εἰπεῖν* so to speak; *ὥς εἰκάσαι* to conjecture; *ὥς ἐμοί γε δοκεῖν* in my opinion; *ὥς οὕτως ἀκοῦσαι* to be told it in this shape; *ὥς πρὸς ὑμᾶς εἰρήσθαι* between ourselves *literally* for it to have been spoken to you (alone).

341 A similar absolute infinitive is seen in *ὀλίγου δεῖν* or *μικροῦ δεῖν* to be translated into English by the adverb 'almost': *τὸ τὰς ἰδίας εὐεργεσίας ὑπομνησκειν καὶ λέγειν μικροῦ δεῖν ὁμοίον ἐστι τῷ ὀνειδίζειν* to remind others of our own kindnesses and to speak of them is almost like reproaching them; *οἱ ἀρμόττοντες θώρακες ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι*

<sup>1</sup> The use of *ὅσον*, *ὅσα*, with this infinitive gives us some clue to the idiom. The infinitive in such expressions is really nominative, the subject of *ἐστίν* understood, and *ὅσον* is in a relative relation to an implied neuter accusative *ποσούτων*. Thus in full this answer would run *οὐ ποσούτων ἐστὶ ζωγραφικὸς ὅσον γ' ἔμ' εἰδέναι ἐστίν* he is not a student of painting to the extent over which my knowing is. In the example next given above the implied antecedent to *ὥς* is *οὕτως* and the ellipse after *εἰπεῖν* is *ἔχει* this thing, regarded-in-the-way (*οὕτως*) in-which (*ὥς*) speaking of it as a whole is, is a lie. But of course it is impossible to turn literally any such idiom.

εἵξασιν breastplates that fit are almost like a part of the wearer, not like an encumbrance.

342 The infinitive absolute when preceded by the article is to be regarded rather as an accusative of the extent over which the action of the principal verb in the sentence travels: ἀνάγκη ἔχειν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῇ προσδέχεσθαι τὸ ψεύδος you must practise sincerity and never admit a lie if you can help it *literally* as far as the being willing goes; τὸ ἐπ' ἐκείνοις εἶναι ἀπολώλατε you are dead men as far as depending upon them goes *literally* as far as being in their hands goes; ἀπόχρη μοι τὸ νῦν εἶναι ταῦτ' εἰρηκέναι it is enough for the present to have said this *literally* as far as now *or* present time goes.

343 Other two uses of the infinitive remain to be noticed, namely its use in exclamations, and its apparent employment as an imperative. Examples of the former use are: τῆς μωρίας· τὸ Δία νομίζειν τηλικουτονί folly! to think that a man of your size believes in Zeus! τὸ δὲ μηδὲ κυνὴν ἔχοντα ἐλθεῖν to think that I have come without even a hat! τὸ ἐμὲ παθεῖν τάδε to think that this has been my fate!

344 With its subject in the nominative, the infinitive is sometimes an equivalent of the imperative: ἀκούετε λεφ· κατὰ τὰ πάτρια τοὺς χόας πίνειν ὑπὸ τῆς σάλπιγγος give ear O people; drink the quart-stoups-full, as your fathers did, when the trumpet sounds; σὺ δέ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὥς τάχιστα συμμείξαι but you, Clearidas, open the gates, sally out, and get to blows as soon as you can. In such cases the infinitive

depends most likely upon some implied imperative like *μέμνησο* for example.

#### THE PARTICIPLE

345 Though an adjective in many of its uses, the participle retains in certain respects its verbal nature. It may mark time and voice. It may have an object

346 The participle is negated by *μή* when the participial proposition is in sense equivalent to a proposition which if expressed otherwise than by the participle would have *μή*: *οὐκ ἔστι μὴ νικῶσι σωτηρία* we are lost if we do not conquer (alternative *ἐὰν μὴ νικῶμεν*), *ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ αὐτίκα δεινόν* vote for war without fearing the immediate risk (alternative *καὶ μὴ φοβηθῆτε*).

347 In all other cases the participle is normally negated by *οὐ*: *χρόνον πολὺν ἀντεῖχον οὐκ ἐνδιδόντες ἀλλήλοις* for a long time they held out, refusing to yield to one another; *γνωσόμεθα οὐ τολμῶντες ἀμύνεσθαι* we shall be understood to shrink from self-defence.

#### *The participle with the article*

348 The participle preceded by the article may be used just like an adjective or a substantive except that it may have an object. When it refers to definite persons or things present at the time to the speaker's mind, it is negated by *οὐ*. Instances of it so used both with and without a negative are: *ὁ Μιλτιάδης ὁ Μαραθῶνι μαχεσάμενος τοῖς Πέρσαις* Miltiades who fought at Marathon with the Persians; *τοὺς στρατη-*

γοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ ναυμαχίας ἐβούλεσθε κρίνειν you determined to put on their trial the generals who did not pick up the dead after the battle at sea; ὁ λέγων the speaker (now present); ὁ φεύγων the defendant (now on his trial); ὁ διώκων the plaintiff (present in court); οἱ γραψάμενοι τὸν Σωκράτη the prosecutors of Socrates; οἶδα ὅτι ἀνήκεστα κακὰ ἐποίησαν τοὺς οὐ μέλλοντας οὐδὲν τοιοῦτον δρᾶν I know that they did desperate wrong to men (whom I could name) who were not likely to do anything of this sort.

349 So used, however, the participle may also refer to classes of persons or things that the speaker knows from experience as existing or likely to exist. In this general sense the participle is negated by μή: ὁ φεύγων any defendant; ὁ διώκων any plaintiff; οἱ πολιτευόμενοι public men; ὁ βουλούμενος any one who likes; ὁ ἀδικηθεὶς ῥαδίως βοήθειαν εὕρισκεται the oppressed easily finds help; ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται a man who has not been flogged does not get education.

350 As is clear from some of the examples given already the participle when so used marks time: ὁ σώζων τὴν πόλιν, ὁ σώσας τὴν πόλιν, ὁ σώσων τὴν πόλιν the man who is now saving the town, the man who saved the town, the man who is to save the town; or any man who saves the town, he who saved the town (whoever he was), he who is to save the town (whoever he may be).

351 A striking idiomatic sense of the future participle so employed must not be passed over: οὐκ ἔστιν ὁ τολμήσων περὶ σπονδῶν λέγειν there is

nobody to venture speaking of a truce; ἀποθανείται δι' ἔνδειαν τοῦ θεραπεύσαντος he will die for want of somebody to nurse him; νόμον τὸν ταῦτα κωλύσοντα τέθεινται they have passed a law to prevent this; εἴθε οἱ ὀπλῖται οἱ τὴν νύκτα παρενσόμενοι παρέϊεν would that the hoplites who were to march through the night were here. Examples like the last show that the literal meaning of the future participle in all such cases is 'who is to do so and so.'

352 Sometimes the article is omitted with participles so used, just as it may be omitted with adjectives and substantives. This happens chiefly when the participle follows a preposition: τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἀλοίη; where is the town that would be taken by men who do not obey orders? πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους we sail against a people possessed of a large navy.

*The participle without the article*

353 The participle without the article is very common as an equivalent for temporal, causal, final, conditional, or concessive dependent propositions. As such it sometimes has and sometimes has not an adverb attached to it.

354 As an equivalent for a dependent temporal proposition it is either used alone or preceded according to its meaning by ἅμα at the same time; μεταξύ in the midst of; αὐτίκα at once; or εὐθύς straightway; ταῦτ' εἰπὼν ἀπῆλθε saying this he departed; ἀπήντησα Φιλίππῳ ἀπιόντι I met Philip going away; ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐθύς γενομένῳ μυστα-

γῳγὸς τοῦ βίου by every man as soon as he is born there stands an angel to guide him through the mystery of life; τίς ἂν εἴη τοιοῦτος ἱατρὸς ὅστις τῷ νοσοῦντι μεταξὺ ἀσθενοῦντι συμβουλευοί μηδέν; who would act like a doctor who should give no advice to a patient in the course of his illness? οἱ βάρβαροι καὶ φεύγοντες ἅμα ἐτίτρωσκον the natives inflicted wounds even when they were running away; τὰ χρήματα καὶ κτωμένους εὐφραίνει τοὺς ἀνθρώπους καὶ κεκτημένους ἥδιον ποιεῖ ζῆν riches both make men happy, when they are acquiring them, and give them a more pleasant life, when they have acquired them.

The precision of the principal proposition is often augmented in such cases by adverbs like τότε, ἐνταῦθα, οὕτως which resume and fix the sense of the participial proposition: ἐπιγενομένη ἡ νόσος ἐνταῦθα δὴ πάννυ ἐπίεσε τοὺς Ἀθηναίους when the disease had attacked the Athenians it entirely crushed them there and then; οἱ ζωγράφοι ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα οὕτως ὅλα τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι by bringing together the best points of each person among a number of persons, painters make figures appear beautiful as wholes.

355 In a causal sense participles are also used either alone or with some such adverbs as ἅτε in as much as; οἷον or οἷα after the manner of; ὥς in the belief that. The words ἅτε, οἷον, οἷα are used with the participle when it gives a real reason, ὥς when it denotes the assumption on which a man acts: τούτου τοῦ κέρδους ἀπειχόμεν ἁσυχρὸν νομίζων I abstained from this sort of profit because I thought it disreputable; τοῦτ' ἔδρασα βουλόμενος σφῆξειν τοὺς

*ἄνδρας* this I did from a wish to save the men's lives; *ὁ Κῦρος ἅτε παῖς ὦν ἤδετο τῇ στολῇ* Cyrus because he was a boy was delighted with the dress; *μάλα χαλεπῶς ἐπορεύοντο οἱ Λακεδαιμόνιοι οἷα δὲ ἐν νυκτὶ καὶ ἐν φόβῳ ἀπionτες* the Lacedaemonians marched under great difficulties as might be expected when they were (or after the manner of men) withdrawing during night and in panic; *τὸν Περικλέα ἐν αἰτία εἶχον ὥς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς συμφοραῖς περιπεπτωκότες* they kept blaming Pericles in the belief that he had persuaded them to make war and that it was through him that they were involved in misfortunes. Here as often we might also translate the *ὥς* by a parenthetic 'as they thought' or the like: because he had persuaded them, as they thought, to make war etc.

Here also the precision of the principal proposition may be augmented by *τοῦδ' ἕνεκα, διὰ τοῦτο*, or the like: *λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί* but I speak for this reason because I want you to have just the same view as I.

356 Attached to the future participle, the particle *ὥς* gives it a *final* sense, that is, makes it capable of expressing purpose, aim, intention: *Ἀρταξέρξης συλλαμβάνει Κῦρον ὥς ἀποκτενῶν* Artaxerxes apprehends Cyrus with the intention of putting him to death; *παρεσκευάζοντο ὥς τῷ τειχίσματι προσβαλοῦντες* they made ready with the aim of attacking the fort. This is of course precisely the same use of *ὥς* as in causal propositions, the difference of ultimate meaning being due entirely to the future tense.

When the principal verb expresses movement of

any sort, the future participle denotes intention or aim of itself without *ὥς*: *συνήλθομεν ὄφθόμενοι τὸν ἀγῶνα* we flocked to see the struggle; *ἔπεμψε τὸν δούλον ἐρῶντα ὅτι ἀσθενεῖ* he sent his servant to say that he was ill; *τὸν στρατηγὸν ἐθαύμαζον κὰν εἰς πόλεμον ἄγοντα τρωθησομένους ἢ ἀποθανουμένους* they admired their leader even when he led them to wounds or death in war. Indeed after verbs of motion *ὥς* ought never to be used with the future participle unless great emphasis is to be laid upon the circumstance that the intention is based upon an assumption: *τῷ Γυλίππῳ εὐθὺς ὥς ἀπαντησόμενοι ἐξήλθον* they marched out at once in the hope of meeting Gylippus. It was only *in hope* of meeting him that they went out. They did not know what route he was taking.

357 The participle may stand for the protasis or premiss of a conditional proposition, its tenses representing at need any of the several types of protasis expressed by the indicative, subjunctive, or optative: *οἶει σὺ Ἀλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῆς ἔσεσθαι*; do you think that Alcestis would have died for Admetus, if she had not thought that there would be an everlasting memory of her generosity? (alternative *εἰ μὴ ᾔετο*); *ἀπὸ γὰρ ὁλοῦμαι μὴ μαθὼν γλωττοστροφεῖν* for I shall be done for unless I learn to supple my tongue (alternative *ἐὰν μὴ μάθω*); *τοιαῦτ' ἂν σωφρονῶν ἔχῃς* such things you would have if you were to show sense (alternative *εἰ σωφρονοῖς*); *δυνηθεὶς ἂν Ποτεΐδαιαν ἔχειν εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκεν* when he might have kept Potidaea had he chosen, he gave it over to the Olynthians (alterna-

tive ἐδυνήθη ἄν: he would have been able to keep Potidaea had he chosen, yet he gave it over etc.)

358 By itself a participle may have a concessive meaning, but as a rule καί in the sense of 'even' or its compound καίπερ 'indeed even' is attached to it. More emphatic even than καίπερ is καὶ ταῦτα; and emphasis is also secured by using ὅμως either before the καί or as part of the principal proposition: ὀλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν though able to foresee little concerning the future we set ourselves to accomplish much; συμβουλεύω σοι καίπερ νεώτερος ὢν though I am the younger I advise you; πολὺν χρόνον ἀντεῖχον καίπερ οὐκ ὄντες ἀντίπαλοι they held out a long time though they were inferior in strength; φεύγουσι καὶ πολλοὶ ὄντες many though they are, they run away; φυλάττεσθαι τὰ ζῷα ἐπίστανται ἀφ' ὧν μάλιστα δεῖ καὶ ταῦτα εἰς οὐδέενος διδασκάλου πώποτε φοιτήσαντα animals know to be on their guard against their worst enemies, and that too though they have never yet gone to school; φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θεϊότερον ὂν τοῦ σώματος προαπολλύηται he fears that the soul notwithstanding that it is more divine than the body perishes before it; ὅμως πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται though philosophy fares so ill compared with the rest of the sciences yet the rank left it is more honourable.

359 Moreover, participles are constantly used to bring out any sort of circumstance under which an action takes place. This is especially true of the words λαβών, φέρων, ἄγων, ἔχων, ἀρξάμενος, τελευ-

τῶν: οἱ Θηβαῖοι Μεγαρεῦσιν ὁμόροις οἰσιν ἠπειλουν the Thebans threatened their neighbours the Megarians; τὸν πηλὸν ἐπὶ τοῦ νώτου ἔφερον ἐγκεκυφότες καὶ τὰ χεῖρε εἰς τοῦπίσω συμπλέκοντες they carried the mud on their back, stooping and clasping their hands behind; Πρόξενον ἐκέλευσε λαβόντα ὅτι πλείστους παραγενέσθαι he ordered Proxenus to come to him with as many men as he could; ἐγὼ δεῦρό σοι ἔσπευδον σπονδὰς φέρων I was hastening to you with a truce; τὸν Πλούτον ἦκει ἄγων he is here with Plutus; ἀδίκους κάκιστα σύμπαντα ἀρξάμενα ἀπὸ τῆς ὑγείας the wicked have the worst of everything, health and all *literally* beginning with health; ἀντὶ φιλοτίμων ἀνδρῶν φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτώντες ἐγένοντο from being ambitious they became fond of making money and in the long-run fond of money itself.

360 In all such cases the participle may be regarded as in apposition to some substantive which forms part of the regular construction of the sentence, but it may happen that a substantive outside the construction, so to speak, is yet conceived of as affecting the action of the sentence, by doing or being done to. Such a substantive together with the participle marking its action is in Greek put in the genitive and spoken of as the genitive absolute. Any of the relations enumerated in paragraphs 353 to 358 may be expressed by a participle thus construed.

361 The richness of Greek in participial forms is one of the principal reasons why its syntax is so much more simple and natural than that of Latin. It is far less often necessary to have recourse in Greek to

*absolute constructions.* We may have a whole series of participles to express successive actions of the subject of a sentence: τὸν θεῖον μεταπεμφόμενος . . . ξενίσας καὶ καταμεθύσας ἐμβαλὼν εἰς ἄμαξαν νύκτωρ ἐξαγαγὼν ἀπέσφαξεν sending for his uncle he entertained him and plied him with drink, put him at night in a carriage, carried him off and murdered him. Yet even in Greek genitives absolute are by no means uncommon.

362 Examples of genitives absolute replacing different kinds of dependent propositions are: ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος these things were done when Conon was general; ἀπελογήσατο ὅτι οὐχ ὥς τοῖς Ἑλλήσι πολεμησόντων σφῶν εἶποι he offered the defence that he did not speak in the belief that he and his would make war upon the Greeks; Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλάσιαν ἂν οἶμαι τὴν δύναμιν εἰκάζεσθαι whereas if this same fate befell the Athenians, their power would, I believe, be guessed at double what it is (εἰ οἱ Ἀθηναῖοι τὸ αὐτὸ τοῦτο πάθοιεν, διπλάσια ἂν ἡ δύναμις εἰκάζοιτο); ἐπιλέλησμαι ἅτε χρόνου παρελθόντος πολλοῦ I have forgotten seeing that a long interval has elapsed; οἶμοι τί δράσω παραφρονούντος τοῦ πατρός; dear me, what must I do, with my father off his head?

363 A participle may stand alone in the genitive absolute when a noun or pronoun can easily be supplied from the context or from the thought: πολλοὶ οὕτω πρὸς τινὰς ἔχουσιν ὥστε εὐτυχούντων λυπεῖσθαι many are so affected towards others that they are sorry when they prosper; εἶπον ἐρομένου ὅτι Μάκρωνές εἰσιν when he asked they said that they

were Macrones; οὐχ οἶόν τε μὴ καλῶς ἀπαδεικνύντος καλῶς μιμεῖσθαι it is not possible to copy well unless one sets the copy well; ἐξαγγελθέντος εὐρίσκουσι τοῦτον ἡσθέντα when the news is brought they find this man delighted.

364 The last example is not to be confused with such constructions as σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο when it was clearly demonstrated that the safety of the Greeks rested with the fleet. In this and similar cases the ὅτι clause serves as the equivalent of a noun.

365 Neither in such constructions as ὁ Κύρος ἄτε παῖς ὢν ἦδετο τῇ στολῇ nor as παίδων ὄντων ἡμῶν ἔτι is the participle of εἶναι ever omitted.

366 The participles of impersonal verbs stand in the neuter singular when other participles would stand in the genitive absolute. Such are δέον it being necessary; προσήκον it being proper; ἐξόν it being permissible; δόξαν it being determined; and the like. Sometimes passive participles used impersonally get this construction, and also neuter adjectives with ὄν, like εἰρημένον when it is said; προσταχθέν when it is ordered; ἀδύνατον ὄν it being impossible; σιγᾶς ἀποκρίνασθαι δέον; are you silent when you ought to speak? ἐξόν σοι πλουτεῖν πένης διατελεῖς ὢν when you might be rich, you continue poor; καὶ ἐνθὲνδε πάλιν προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἄγειν εἰς Ἑλλησποντον ᾧχόμην and, when the duty was laid upon me by the people of conducting Meno to the Peloponnese, I again left that place.

367 The particle ὥς with the genitive absolute is so often the equivalent in sense of νομίζων or λέγων

and the like followed by the accusative and infinitive that it appears to have caught in part the latter construction. At all events in cases where we would expect *ὥς* or *ὥσπερ* followed by the genitive absolute, we actually get it followed by an accusative absolute: *ἤχεςτο πρὸς τοὺς θεοὺς τὰγαθὰ διδόναι ὥς τοὺς θεοὺς κάλλιστ' εἰδότας ὅποια ἀγαθὰ ἐστίν* he prayed to the gods to give him what was good, believing that the gods knew what sort of things was good (*alternative νομίζων τοὺς θεοὺς κάλλιστ' εἰδέναι*); *τοὺς υἱοὺς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν ὥς τὴν τῶν πονηρῶν ὁμιλίαν κατάλυσιν οὔσαν τῆς ἀρετῆς* fathers keep their sons away from bad men in the belief that the company of bad men is a solvent of virtue (*alternative οἴομενοι τὴν τῶν πονηρῶν ὁμιλίαν κατάλυσιν εἶναι*).

368 The participle may further be used to define and complete the meaning of verbs. In this way it either limits the action of the verb to certain special circumstances, or actually takes the place of a dependent proposition. Thus when we say *ἔτυχον τότε καθεύδοντες* 'they happened to be asleep at the time' we limit the action expressed by *ἔτυχον* to the special circumstance expressed by *καθεύδοντες*, and so define precisely the application of a verb so general in meaning as *τυγχάνειν*.

On the other hand when we say *ἴσμεν αὐτὸν τεθνηκότα* 'we know that he is dead' we employ the participle to complete the sense of *ἴσμεν* in the same sort of way as it might be completed by a clause with *ὅτι*: *ἴσμεν ὅτι τέθνηκεν*.

*The participle limiting the meaning of certain verbs expressing very general notions*

369 In English idiom we often make what in Greek is the participle our finite verb and express the Greek finite verb by an adverb or an adverbial or prepositional phrase. Among verbs which are so defined by a participle the commonest are: *οἶχεςθαι* to be gone; *τυγχάνειν* to happen; *διαγίγνεσθαι*, *διατελεῖν*, *διάγειν* to continue; *λανθάνειν* to escape notice; *φθάνειν* to anticipate; *φαίνεσθαι* to be shown; *ᾤχετο ἀπίων* he was gone *away*; *οἴχεται πλέων* he has sailed *away*; *ἔτυχε καταδαρθών* he had *just* fallen asleep; *παρὼν ἐτύγχανον* I was present *at the time*; *οἱ Ἕλληνες διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασιν* the Greeks *all the time* made use of the enemy's arrows; *διαγίγνεται κολακεύων* he is *always* flattering; *βουλοίμην ἂν λαθεῖν Κῦρον ἀπελθών* I should like to get away *without* Cyrus *knowing of it*; *οἱ Ἕλληνες φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους* the Greeks are at the top *before* the enemy; *ἡ ψυχὴ φαίνεται ἀθάνατος οὕσα πλαινῶς* the soul is immortal. Even *εἶναι* may be so used with a participle: *ἡρώτων εἴ τι σφᾶς ἀγαθὸν δεδρακότες εἰσὶν* they kept asking if they *really* had done them any service; *ἦσαν τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι* some proposals were *actually* made to Nicias.

370 Some of the participles just enumerated may also be turned idiomatically into English as participles or infinitives: 'the Greeks continued using' etc., 'I happened to be present' etc. Other verbs of this class are commonly translated so or by some verbal

phrase. Such are: ἄρχεσθαι to begin; ὑπάρχειν to start; παύειν to stop *transitive*; λήγειν to stop *intransitive*; παύεσθαι to cease; ἀνέχεσθαι to endure; καρτερεῖν to persevere; ἀπαγορεύειν to grow tired: εἰάν τις ἡμᾶς εὖ ποιῶν ὑπάρχῃ, οὐχ ἡττησόμεθα εὖ ποιοῦντες if a man start the practice of doing kindnesses, we shall not be behind him in doing them, ἀνανδρία γὰρ τὸ μὴ δύνασθαι καρτερεῖν λυπούμενον for it is unmanly not to be able to hold up against sorrow; ἄρξομαι λέγων I will begin to speak; λήγουσι τοξεύοντες they stop shooting; τὴν γυναῖκα ἔπαυσας κλάδουσιν you stopped the woman crying.

*The participle completing the meaning of certain verbs*

371 The participle is often found completing the sense of a verb precisely as a substantive or as an adjective without the article might do.<sup>1</sup>

Thus just as we can say εἶλοντο αὐτὸν βασιλέα we can say also ἐποίησας αὐτὸν διαλεγόμενον you represented him as conversing. The commonest of the verbs which may have their meaning thus completed are: δεικνύναι to show; ἀποδεικνύναι to display; ἐπιδεικνύναι to exhibit; δηλοῦν to show; ἀποφαίνειν to prove; ἐλέγχειν to convict; ποιεῖν to represent; καθίζειν to represent; τιθέναι to suppose; εὕρισκειν to find; καταλαμβάνειν to surprise; φωρᾶν to detect in the act; ἀλίσκεσθαι to be convicted: ἐπέδειξα τοῦτον δωροδοκήσαντα I paraded him as a man who had taken bribes; ἐξελέγξει σε ἐπιorkoῦντα he will

<sup>1</sup> We might even explain the use of the participle just described in this way, but on the whole it seemed to me better to look at it from the point of view which I have.

convict you of (committing) perjury; ὁ Αἰσχύλος Ἀγαμέμνονα καθίζει κατιόντα Aeschylus represents Agamemnon returning home; ἐφωράσαμεν τὸν δούλον κλέπτοντα we caught the servant in the act of stealing.

372 A participle after certain verbs normally takes the place of a subordinate proposition introduced by ὅτι that. Such verbs are: ὁρᾶν to see; ἀκούειν to hear of; αἰσθάνεσθαι to perceive; πυνθάνεσθαι to be told of; γινώσκειν to get to know; μαθάνειν to learn; εἰδέναι to know; ἐπίστασθαι to understand; μεμνήσθαι to remember; ἐπιλανθάνεσθαι to forget: οἶδα αὐτὸν τεθνηκότα I know that he is dead; ἀκούω σοῦ ᾄδοντος I hear you singing; ἐπύθοντο τῆς Πύλου κατειλημμένης they were told of the occupation of Pylus; ἤσθόμην τὸν ἄνδρα προσιόντα I perceived the man approaching; εἶδομεν ἀναχωροῦντας τοὺς πολεμίους we saw the enemy withdrawing.

373 If the object of such verbs is at the same time the subject, then it is not expressed but the participle is put in the nominative: μέμνησο θνητὸς ὢν remember that you are mortal; ἔγνων ἡττημένος I knew I was beaten; διαβεβλημένος οὐ μανθάνεις; do you not understand that you have been calumniated?

374 The construction of a compound of εἰδέναι is to be noticed: σύνοιδα ἐμαυτῷ ἀδικῶν or ἀδικοῦντι I am conscious of wrong-doing; συνήδειν ἑαυτῷ ἡμαρτηκῶς or ἡμαρτηκότι he was conscious of being mistaken.

375 With other verbs again the participle may replace a dependent proposition introduced by ὅτι because. To this class of verbs belong ἀγανακτεῖν to be vexed; ἄχθεσθαι to be grieved; χαλεπῶς, βαρέως

φέρειν to take ill; χαίρειν to rejoice; ἡδεσθαι to be pleased; αἰσχύνεσθαι to feel shame; μεταμέλεσθαι to repent: πᾶς ἀνὴρ κὰν δούλος ἢ τις ἡδεται τὸ φῶς ὁρῶν every man even if he is a slave is glad to see the light; μή μοι ἄχθεσθε λέγοντι τάληθῇ you must not be angry with me for speaking the truth; χρημάτων οὐκ αἰσχύνει ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλείστα; are you not ashamed of your anxiety to possess as much as possible?

376 It is hardly necessary to say that almost all these verbs have different constructions according to the shade of meaning which it is intended that they should bear. The aim of this book is to explain possible constructions. How to use these constructions with absolute precision can only be learned by reading Greek authors.

#### THE VERBAL ADJECTIVES

377 The verbal adjective in -τός normally denotes that the action expressed by the verb is possible. ὁ ποταμὸς διαβατός ἐστίν the river may be crossed; οὐ διδακτόν ἐστίν ἡ ἀρετή virtue is not a thing that may be taught. As a rule, its active sense is replaced by adjectives in -κός like πρακτικός.

378 The verbal adjective in -τέος marks obligation. It has both a personal and an impersonal construction. In the personal construction it is passive, the agent being expressed by a dative: ὁ ποταμὸς διαβατέος ἐστίν the river must be crossed; ὃ λέγω ῥητέον ἐστίν what I say must be said; ὠφελητέα σοι ἡ πόλις the city must be helped by you.

In the impersonal construction the verbal is in the neuter nominative singular or plural with *ἐστί* expressed or implied, and is active in sense. The agent is normally expressed by the dative, sometimes by the accusative. There may also be an object expressed: *τὸν ποταμὸν διαβατέον ἐστί* we must cross the river; *οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν* you must not yield, retreat, or desert your post; *οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν* men of sense must not be enslaved to fools.

## CHAPTER X.—PARTICLES

379 Under the name of particles I shall treat in this chapter of negative adverbs, interrogative adverbs, and of the large class of words which are used to co-ordinate propositions, and which we designate by the common name of conjunctions.

### THE NEGATIVE PARTICLES

380 The mode in which the different forms of principal and dependent propositions are expressed negatively, has ordinarily been stated in the paragraphs dealing with each, so that little remains to be said about the negative particles.

381 Unlike English, Greek strengthens a negative by adding other negatives to it in the same proposition: *οὐκ ἔστιν οὐδὲν κρεῖττον ἢ νόμοι πόλει* nothing is better for a country than law; *καθεύδων οὐδεὶς οὐδένης ἀξιος οὐδὲν μᾶλλον τοῦ μὴ ζώντος* no one when asleep is in any respect any better than a dead man; *μηδέποτε μηδεὶς γένοιτο Μεγαρέων σοφώτερος* may no one ever be wiser than the Megarians!

382 Unlike Latin, Greek does not allow one

negative to destroy another. For the Latin *nemo non* and the like the Greek equivalent is *οὐδεὶς ὅστις οὐ*.

383 It may happen that the negative *οὐ* is attached to a verb so closely as to form one idea with it, as in *οὐ φάναι* to deny; *οὐκ ἔαν* to forbid, *οὐκ ἐθέλειν* to refuse. When this is the case, the negative and verb may be treated precisely as a compound verb, the *οὐ* remaining fast even, for example, when *εἰ* or *ἐάν* precedes: *ἐάν τε οὐ φῆτε*, *ἐάν τε φῆτε* whether you dissent or assent.

384 A very emphatic negative meaning is conveyed by a form of expression undoubtedly elliptical in its origin even if we cannot now say precisely<sup>1</sup> what word or words have been lost. Preceding a subjunctive<sup>2</sup> or less often a future indicative, *οὐ μή* makes the sense of the following verb strongly negative: *ἦν ἄπαξ δύο*<sup>3</sup> *ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν*, *οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν* if we are once two or three days' march off, the king, *I am certain*, will never more be able to find us; *ἦν εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι*, *οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων* if a single company has once been able to climb to the top, not one of the enemy, *you may be sure*, will stand his ground any

<sup>1</sup> On the whole it is probable that this use of *οὐ μή* arose from an ellipse of some verb of fearing or its equivalent. Thus in the first example we might supply *δέδοικα*: *οὐκ ἔτι δέδοικα μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν*. The rarity of the construction with the future indicative is in keeping with this supposition.

<sup>2</sup> For some reason or another the subjunctive is generally in the aorist, and, stranger still, in the second or strong aorist.

<sup>3</sup> The word *δύο* unless used with a dual substantive is indeclinable. When the substantive is in the dual, *δύο* also must be declined.

longer; ἐστερήσομαι τοιούτου ἐπιτηδείου οἶον ἐγὼ οὐδένα μὴ ποτε εὐρήσω I shall have lost such a friend as I am certain I shall never find again.

## INTERROGATIVE ADVERBS

385 In English an interrogative sense may be given to a proposition by the tone in which it is pronounced. Thus 'you have seen him' may either be a statement or a question according to the accent of the speaker. But as a rule we vary the order of the words in asking a question, 'have you seen him?'

386 The Greek usage corresponds in the main to the former and rarer of these two English types. Only in Greek the interrogative proposition is very commonly introduced by an emphatic adverb with a meaning something like our 'really' or 'indeed,' namely ἦ or its compound ἄρα,<sup>1</sup> sometimes further emphasized by a καί or some other particle following it: ἐθέλοις ἂν ὑπὲρ τούτου ἀποθανεῖν; would you be ready to die for him? ἦ ἐθέλοις ἂν ὑπὲρ τούτου ἀποθανεῖν; would you really be ready to die for him? ἦ καὶ ἐθέλοις ὑπὲρ τούτου ἀποθανεῖν; really would you even be ready to die for him? In the last two forms ἄρα might be substituted for ἦ without much difference of meaning.

387 When the question is negative, it has precisely the same form except for the added οὐ, and for

<sup>1</sup> ἄρα is first found in Aeschylus, and after Aeschylus becomes quite common. There is some reason to think that Aeschylus introduced it. Just as he converted the Homeric ἐμπης, δῆμιος and the like into ἐμπας, δάμιος and the like, so he seems to have taken the Homeric ἦ ῥα and atticized it into ἄρα.

the fact that  $\eta$  is not used:  $\text{o}\acute{\upsilon}$  *συνίεις*; 'do you not understand?'  $\tilde{\alpha}\rho'$   $\text{o}\acute{\upsilon}$  *συνίεις*; 'do you really not understand?'

388 The emphasizing adverb may in this case be  $\text{o}\acute{\upsilon}\nu$ <sup>1</sup> as well as  $\tilde{\alpha}\rho\alpha$ . Only  $\text{o}\acute{\upsilon}\nu$  follows the negative (generally immediately and is then written as one word with it),<sup>2</sup> while  $\tilde{\alpha}\rho\alpha$  precedes it:  $\text{o}\acute{\upsilon}$  *δεινὸν οὖν τάδε γενέσθαι*; 'is it not really dreadful that these things happened?'  $\text{o}\acute{\upsilon}\kappa\text{o}\acute{\upsilon}\nu \mu'$  *ἔάσεις ἵεναι*; 'will you really not let me go?'

389 The negative questions of the types as yet given are of the sort which look for the answer 'yes':  $\text{o}\acute{\upsilon}$  *συνίεις* you understand, do you not? But of course there is another class of questions which look for the answer 'no.' These are introduced in Greek by *μή*,  $\tilde{\alpha}\rho\alpha$  *μή*, or *μὼν* (that is *μὴ οὖν*): *μή τι ἄλλο λέγεις τὸ δίκαιον εἶναι*; 'you do not say that justice is something different, do you?'  $\tilde{\alpha}\rho\alpha$  *μὴ τοῦτω πιστεύεις*; 'you do not really believe him, do you?' *μὼν τί σε ἄδικεῖ*; 'he does not really wrong you, does he?' At best, however, such a rendering is often clumsy, and had better be replaced by others such as 'I hope he does not wrong you,' 'I really trust you do not believe him.' The Greek idiom itself seems to have arisen from the loss of a verb of fearing.

390 Now and then a question is introduced by the elliptical phrase *ἄλλο τι ἢ*: *ἄλλο τι ἢ ὁμολογεῖς*;

<sup>1</sup> The radical meaning of  $\text{o}\acute{\upsilon}\nu$  is 'really.' All its other senses come from that.

<sup>2</sup> The grammarians' distinction between  $\text{o}\acute{\upsilon}\kappa\text{o}\acute{\upsilon}\nu$  and  $\text{o}\acute{\upsilon}\kappa\text{o}\upsilon\nu$  is probably quite without foundation. In any case it is of no consequence. If they had seen how  $\text{o}\acute{\upsilon}\nu$  came to mean 'therefore' from meaning 'indeed,' they might also have seen how  $\text{o}\acute{\upsilon}\kappa\text{o}\acute{\upsilon}\nu$  came to mean 'therefore' from meaning '... not ... really?'

do you not agree? ἤν τοὺς λίθους οἱ πολέμοι ἀναλώσωσιν, ἄλλο τι ἢ οὐδὲν κωλύσει παρίεναι; if the enemy once use up their stock of stones, will anything keep us from passing? In each case we must supply in thought some suitable verb before the ἢ, as ποιεῖς in the former instance just given and γενήσεται in the second: 'do you do anything else than agree?' 'will anything else happen than that nothing will prevent us from passing?'

391 In alternative questions such of these types as are compatible with the meaning may be retained for both propositions, the alternatives being disjoined by ἢ: ἀποκτενεῖς τὸν ἄνδρα ἢ σώσεις; will you kill the man or give him his life? ἀρά σὺ ἐγρήγορας ἢ καθεύδεις; are you awake or asleep? ἢ τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους; does he love the poor or the rich?

392 But it is very common to introduce alternative propositions either by πότερον or πότερα: πότερα φῶμεν ἢ μὴ φῶμεν; whether are we to say yes or no? πότερον ἀπέκτεινε τὸν ἄνδρα ἢ ἔσωσεν; whether did he kill the man or give him his life? πότερον τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους; whether does he love the poor or the rich?

#### COPULATIVE AND DISJUNCTIVE CONJUNCTIONS

393 The principal copulative conjunction is καί. It joins word to word or proposition to proposition: ὦ Ζεῦ καὶ θεοί O Zeus and ye gods; ἱατρὸς καὶ μάντις physician and prophet; ἐν τούτῳ τῷ θορύβῳ συντριβόμεθα τὰς κεφαλὰς ἅπαντες. καὶ οἱ μετ'

αὐτοῦ παροινήσαντες ἐδέοντό μου συγγνώμην ἔχει  
 in this to-do we had our heads broken, every one of  
 us; and the men who had got drunk with the de-  
 fendant begged me to forgive them.

394 Very rarely we find τε (Latin -que) connect-  
 ing propositions (never words) to one another: *κἂν*  
*μὲν ἀποφῆνῶ μόνην ἀγαθῶν ἀπάντων οὐσαν αἰτίαν*  
*ἐμέ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή κ.τ.λ.* if I  
 shall prove that I alone am to you the cause of all  
 good things and that you owe your lives to me, well  
 and good, but otherwise etc.

395 One καί followed by another καί gives much  
 the same meaning as the English 'both . . . and':  
*καὶ ζῶν καὶ τελευτήσας* both alive and dead; *καὶ τῆς*  
*νυκτὸς καὶ τῆς ἡμέρας* both in the night and in the  
 day.

396 A like force but much weaker is conveyed by  
 τε . . . καί. To translate this the English 'both  
 . . . and' is a good deal too strong: *ἔγνωσαν τοὺς τε*  
*φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους*  
*ποιῆσαι καὶ κοινὴν τήν τε σωτηρίαν καὶ τοὺς κιν-*  
*δύνους ποιήσασθαι* they determined to welcome home  
 the exiles, to give the franchise to those who were dis-  
 franchised, and to share with them safety and danger.  
 In mature Attic of the colloquial kind τε . . . καί is  
 by no means common. In all Attic the τε is gener-  
 ally separated by some words from the καί.

397 Much the same may be said of τε followed  
 by τε: *χαίρω τε γὰρ φειδόμενος ὥς οὐδεὶς ἀνὴρ πάλιν*  
*τ' ἀναλῶν ἢνίκ' ἂν τούτου δέῃ* for I take pleasure like  
 nobody else in saving and again in spending when  
 spending is called for.

398 When special stress is to be laid upon the second or last of two or more clauses co-ordinated in any of the ways mentioned above except the last, we then find *καὶ δὴ καὶ* replacing *καί* before that clause: *τοῦτο ἔδρασας καὶ πονηρὸν καὶ δὴ καὶ αἵσχιστον* your conduct in this was wicked and indeed most unprincipled also; *σφόδρα τε ἔντιμος ἐγένετο καὶ δὴ καὶ ὡς θεὸς προσεκυνήθη* he was held in great honour and indeed was also worshipped as a god.

399 To join a negative proposition to an affirmative proposition *καὶ οὐ* or *καὶ μή* as the case may be is used: *ἀναρίστητος ἦν καὶ οὐδὲν ἐβεβρώκειν* he was breakfastless and had eaten nothing; *αὐλητικῶς δέῃ καρκινουὺν τοὺς δακτύλους οἶνόν τε μικρὸν ἐγχέαι καὶ μὴ πολὺν* you should crook your fingers as if you were playing the flute, and pour in a little wine and not much. Very often as in the last example *καὶ οὐ* or *καὶ μή* has an adversative force, and may be Englished by 'but not.'

400 To join a negative proposition to another proposition itself negative *οὐδέ* or *μηδέ* as the case may be is used: *οὐ γὰρ τοῦτο πέπονθα οὐδὲ μέλλω πάσχειν* for I have not suffered this nor am I likely to suffer it.

401 The Greek for 'neither . . . nor' is *οὔτε . . . οὔτε* or *μήτε . . . μήτε* as the case may be: *ὥς οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων* as after all I was right neither in that nor in this; *καὶ μήτε θερμὴν μήθ' ὁδὸν ψυχρὰν φράσης* and show us neither a hot road nor a cold. An *οὔτε* or a *μήτε* followed by *τε* has the force seen in *ᾤμωσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι* they swore that they would not betray one another and that they would be allies.

402 When οὐδέ . . . οὐδέ or μηδέ . . . μηδέ is found the first οὐδέ or μηδέ signifies 'not even,' the second 'nor': σύ γ' οὐδ' ὁρῶν γινώσκεις οὐδ' ἀκούων μέμνησαι you do not even understand what you see nor remember what you hear.

403 After adjectives and adverbs denoting likeness and sameness the Greeks used καί where we use 'as': παραπλήσια πέπονθε καὶ ἔδρασεν he has got as good as he gave; οὐχ ὅμοια σοὶ καὶ ἐκείνοις ἦν your case was not the same as theirs. In Greek the second proposition is treated as co-ordinate when we treat it as subordinate.

404 In another class of sentences the same thing happens, namely when the first proposition expresses anteriority either negatively or affirmatively by means of a verb with ἤδη, οὐπω, or by οὐκ ἔφθασα: ἤδη ἦν ὁψὲ καὶ προσήλθον οἱ πολέμοιοι it was already late when the enemy came up; οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ ἦκον ἡμῖν ἀμυνοῦντες the Lacedaemonians had no sooner been told of the fighting in Attica than they came to help us.

405 The chief disjunctive particle is ἢ It is either used alone, 'or'; or is followed by ἢ, 'either . . . or' 'Whether . . . or' is expressed by εἴτε . . . εἴτε, or ἐάν τε . . . ἐάν τε as the case may be: κακὸς ἢ ἀγαθός bad or good; τίς ἐβελήσει χαλκεύειν ἢ ναυπηγεῖν ἢ ράπτειν ἢ τροχοποιεῖν; who will consent to be a smith or a shipwright or a tailor or a wheelwright? τοῦτο δεῖ πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον this we must be told whether it is better to be rich or to starve.

406 After comparatives and words implying comparison the Greeks used ἤ where we commonly use 'than.' After words expressing difference they used ἥ where we commonly use 'from': ῥᾶδόν ἐστι λαλεῖν ἢ σιωπᾶν 'tis easier to talk than to hold one's tongue, ἕτερα ποιεῖς ἢ λέγεις you act differently from what you say.

407 In poetry τε is much more freely used than in prose. Not only is it employed much oftener than in prose to connect propositions, but also it is constantly employed to join word to word: αἱ Μυκῆναι ἡ Σπάρτη τε Mycenae and Sparta; δεινὸν ἄρρητόν τ' ἔπος a dread and unutterable word.

#### ADVERSATIVE CONJUNCTIONS

408 The principal adversative conjunctions are ἀλλά and δέ, the former being far the stronger. On the whole ἀλλά corresponds pretty nearly to the English 'but,' though some of its uses show plainly that 'but' is really very far from being its equivalent. The weaker δέ cannot properly be translated into English at all. Any rendering is simply a makeshift. Sometimes we represent it by 'but,' and sometimes even by 'and.'

409 Notwithstanding its accent, ἀλλά is the accusative plural neuter of ἄλλος used adverbially, so

that its original meaning may have been nearly 'on the other hand.' When thus used it always begins a proposition whether such proposition is independent or not.

410 Its simplest use is to introduce an affirmative proposition stating one thing as against another already denied: οὐ τρεῖς ἐκεῖνοί γ' εἰσὶν ἀλλὰ τέτταρες there are not three men there but four; ἐστὶν ὄνομα κεράμεως ἀλλ' οὐ τυράννου it is the name of a potter but not of a king.

411 It is so used after οὐ μόνον or οὐχ ὅτι<sup>1</sup> 'not only,' and after οὐ μόνον οὐ or οὐχ ὅπως 'not only not.' It is then very often strengthened by καί: πάντες ἀξιοῦσιν οὐχ ὅτι ἴσοι ἀλλὰ καὶ πρῶτος ἕκαστος εἶναι all want not only to be equal but each even to be first; οὐ μόνον οὐ φίλος ἦν ἀλλὰ καὶ ἐχθρός he was not only no friend but even an enemy; οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποιήσας not only did you not show gratitude for this, but you even did ill in return. When the proposition introduced by ἀλλά is itself negative, then ἀλλ' οὐδέ or ἀλλὰ μὴδέ as the case may be is the more emphatic form of ἀλλ' οὐ or ἀλλὰ μὴ as ἀλλὰ καί was of ἀλλά: οὐχ ὅπως ἔδρασεν ἀλλ' οὐδ' ἐνενόησεν he did not only not do it, but he even did not think of it.

412 An adversative force much greater than that of ἀλλά is produced by the elliptical expressions οὐ μὴν ἀλλά, οὐ μὴν ἀλλὰ . . . γε, οὐ μὴν ἀλλὰ καὶ . . . γε, corresponding to our 'notwithstanding' or

<sup>1</sup> Sometimes μὴ ὅτι is so used. In both cases there is an ellipse of a verb of saying, which in the former case would if supplied be in the indicative, in the latter in the imperative: μὴ ὅτι ἰδιώτης τις ἀλλ' ὁ μέγας βασιλεὺς not only any private person but the great king *literally* (do) not (say) that any etc.

'nevertheless.' The οὐ μὴν in such cases is really the relic of a complete negative proposition: εἰσὶ μὲν ἔναι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοὺς λόγους ποιεῖσθαι· οὐ μὴν ἀλλὰ πειράσομαί γ' ὥς διὰ βραχυτάτων some of the answers indeed require one to speak at length; nevertheless I shall try to make them as short as possible.

413 Similarly from an ellipse arose οὐ μέντοι ἀλλὰ 'not but that' or 'nay': καὶ γὰρ οὐκ ἂν δόξειεν οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει λόγον for in this way at least it would not seem to be unreasonable, nay, it has perhaps some reason.

414 Abrupt objections, questions, and proposals are often introduced by ἀλλά: ἀλλ' ἴωμεν but let us be off; ἀλλὰ τί οὐ βαδίζομεν πρὸς αὐτόν; but why do we not go to him? In rapid dialogue or in a series of rhetorical questions and answers ἀλλά may introduce both question and answer: ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν· ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ τῆς εἰρήνης ἐβουλευέσθε with a view to peace? All were at peace. With a view to war? You were yourselves deliberating upon peace

415 In this and in other of the uses mentioned, it may have been noticed that by English idiom ἀλλά need not or sometimes even cannot be translated at all, as for example in 410 ἐστὶν ὄνομα κεραμῆως ἀλλ' οὐ τυράννον 'it is the name of a potter, not of a king'; in 411 οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποίησας 'not only did you not show gratitude for this, you even did ill in return.' At other times it may be rendered by 'well,' as in 414 ἀλλ' ἴωμεν 'well, let us be off.'

416 Lastly it has to be translated by *‘at least’* when it introduces the apodosis of a conditional proposition: *εἰ σῶμα δούλον, ἀλλ’ ὁ νοῦς ἐλεύθερος* if the body is enslaved, the mind at least is free.

417 Unlike *ἀλλά*, *δέ* is never placed as the first word of a proposition. Then as to meaning we might say that *δέ* is rather antithetic than adversative. Accordingly it has often a previous *μέν* in correspondence with it.<sup>1</sup> Its antithetic force comes out in such sentences as *πρώτῳ μὲν ἐλούσατ’ εἶτα δ’ εἰς κουρέως ἦλθεν* he first washed, then went to the barber’s. It is similarly used in *ὁ μὲν . . . ὁ δέ* the one . . . the other; *ἐνθα μὲν . . . ἐνθα δέ* here . . . there; *ἅμα μὲν . . . ἅμα δέ* partly . . . partly.

418 An adversative force is given to *καί* by the addition of *τοι*. As might be expected *καίτοι* always begins a sentence in which it is found: *σὺ δέ γ’ εὖ πράττεις· καίτοι πρότερόν γ’ ἐπτώχευες* but at any rate you prosper; yet in old days you were a beggar.

419 A strong ‘indeed’ produced by compounding *μέν* and *τοι* acquires like the Latin ‘*vero*’ an adversative force: *ἄτοπον μέντοι τί σοι ἐθέλω λέγειν* I should like, however, to tell you an odd incident. The same sometimes happens to *μήν* either with or without a preceding *γε*: *τόδε μὴν ἄξιον ἐπίστασθαι* yet this is worth knowing. Of course neither *μέντοι* nor *μήν* can come first in any proposition. When *οὐ* precedes, *οὐ μὴν* or *οὐ μέντοι* means ‘yet not,’ and *οὐ μὴν οὐδέ*

<sup>1</sup> Though *μέν* in a preceding clause serves also to prepare the way for *ἀλλά* (*κακὸν μὲν ἔστιν ἀλλ’ ἀναγκαῖον κακὸν* evil it is but an unavoidable evil), yet such a construction is necessarily rare seeing that it can only be used in affirmative propositions while *ἀλλά* is most common in sentences like ‘it is not so but so.’

‘nor yet indeed’: λέγουσι μὲν τι, οὐ μέντοι γε οἶον οἴονται they say something, yet not what they think.

420 ‘Nevertheless’ is expressed by ὅμως: νῦν ὅμως θαρρῶ nevertheless I have now no fear, ἀλλ’ ὅμως πειρατέον δὴ but nevertheless we must try.

#### THE CAUSAL CONJUNCTION γάρ

421 We have no English word precisely corresponding to γάρ. It is a compound of γε and ἄρα, particles both lighter than any English particle, and properly corresponding to no English word. Indeed in one of its common uses we cannot translate γάρ at all unless occasionally by a word like ‘namely’ which is totally alien to its other meanings: τεκμήριον δὲ τούτου· ἐνθάδε γὰρ ἀφικόμενος οὐ λάθρα ἐλακωνίζεν and a proof of it is; when he came here he made no secret of his leanings to Sparta.

422 Its ordinary sense is ‘for,’ introducing the reason for something before stated: οὔκαδε ἐβαδίζομεν· ὄψε γὰρ ἦν τῆς ἡμέρας we walked home, for it was late in the day. A sentence is never begun by γάρ. Sometimes it is preceded by καί and thus takes its usual place of second word in the sentence: καὶ γὰρ νῦν δμολογῶ for I now agree. This lays a certain emphasis upon the reason given. Greater emphasis still is expressed by καὶ γὰρ καί, καὶ γὰρ οὖν, καὶ γὰρ τοι, καὶ γὰρ δὴ, for indeed, for assuredly, for of course: καὶ γὰρ οὖν ἰσχυρίζοντο for they certainly maintained——.

423 The impossibility of translating γάρ by any one English word is further shown by its use in

interrogations where we would use 'then' *εἰ* 'so,' and its employment in answers where we would use 'yes' or 'no': *οἶε γάρ σοι μαχεῖσθαι τὸν ἀδελφόν*; so you think your brother will fight you? A. *ταῦτα δὴ συνίεις*; B. *εὖ γὰρ δηλοῖς* A. do you understand this? B. yes, you make it quite clear. In the latter case it is commonly said that there is an ellipse of *οὐ* or *μή*. There is no proof of this. We simply do not know as yet the precise significance of *γάρ*.

ILLATIVE CONJUNCTIONS OR SUCH AS INTRODUCE AN  
INFERENCE OR A CONCLUSION

424 The most prominent conjunction of this class is *οὖν*. It is constantly so used both alone and with other particles. It is never placed first in a proposition but ordinarily comes second.

425 The radical meaning of *οὖν* is 'in reality,' 'in deed,' 'in fact,' 'actually,' its origin being identical with that of the participle *ὄν*. It can be so translated in almost all its uses. We have already (388) seen that this was its force in questions, and that with *γάρ* (422) it gave an emphatic reason, 'for certainly.'

426 In answers *οὖν* emphasizes the affirmation or the denial: A. *οἶε τιν' οὖν τῶν τοιούτων ὅστις καὶ ὁπωστίουν δύσνους Λυσία ὀνειδίζειν αὐτῷ τοῦτο ὅτι συγγράφει*; B. *οὐκ οὖν εἰκός γε ἐξ ὧν σὺ λέγεις* A. do you really think that any such man whoever he is and however much he really dislikes Lysias casts it in his teeth that he writes history? B. it is certainly not likely if what you say is true; A. *οὐκ ἔγην' ἔναγχος*; B. *πάνυ μὲν οὖν* A. did he not marry recently? B. of

course he did. From this signification it acquires that of the English 'nay rather': A. μέγιστον ἀγαθόν. B. κακὸν μὲν οὖν μέγιστον A the greatest blessing. B. nay rather the greatest curse *literally* indeed actually the greatest curse. In such cases μέν is a very light 'indeed.'

427 It does not matter in what collocation we find οὖν, its original sense may easily be traced to be 'indeed,' 'actually,' or the like. It is in this way that it acquired an illative force, 'so,' 'then,' 'therefore': ἐπερησόμενος οὖν ῥαχόμεν ὡς τὸν θεόν so I went to the god to inquire; A. ἀλλ' οὐχ οἶδόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν. B. κράτιστον οὖν νῶν ἀποθανεῖν A. but it is not possible to avoid being seen by the Paphlagonian. B. it is therefore best for us to die. This derived meaning of οὖν is so common as almost to have concealed its true original sense.

428 In the case of τοῖνυν it is not so much the emphatic particle τοι which gives the illative force as the weak non-temporal νυν. Like οὖν, τοῖνυν cannot stand first in a sentence. It is peculiarly common with imperatives: πέραινε τοῖνυν ὅ τι λέγεις ἀνύσας ποτέ now be quick and do what you say; τοὺς μαθητὰς οἶσθ' οὗς φράζω; τούτοις τοῖνυν ἄγγελλε do you know the pupils whom I mean? well, tell them——.

429 A strong illative force is conveyed by τοιγάρτοι and τοιγαροῦν which always stand first in a proposition: A. μεθύοντες αἰεὶ τὰς μάχας μάχονται. B. τοιγαροῦν φεύγουσ' αἰεὶ A. they are always drunk when they fight their battles. B. that is why they always run away; οὐδένι ἀχάριστον εἶασεν εἶναι τὴν προθυμίαν· τοιγαροῦν κρατίστους δὴ ὑπηρέτας εἶχεν

he let no man's zeal go unrewarded; that<sup>e</sup> is why he had the best of servants.

430 A weak and indirect sort of inference is expressed by ἄρα which corresponds very nearly to the English 'after all': πολὺ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ τοῦ δικαίου βίος after all the life of a bad man is far better than that of a good man; οὐκ ἄρ' ἦν φιλόσοφος he was not a philosopher after all. It is common in conditional propositions indicating improbability in the condition: ἀλλ' ἐὰν ἄρα καὶ τύχη, Ἀθήναζε φευξόμεθα but if it *does* happen after all, we shall flee to Athens.

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THE END